

LETTERS
ON THE
SCIENTIFIC BASIS
OF
EDUCATION.

A R Spofford Esq.

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J. H.

THE
SCIENTIFIC BASIS
OF
EDUCATION

DEMONSTRATED,

BY

AN ANALYSIS OF THE TEMPERAMENTS AND OF PHRENOLOGICAL
FACTS. IN CONNECTION WITH MENTAL PHENOMENA
AND THE OFFICE OF THE HOLY SPIRIT
IN THE PROCESSES OF THE MIND :

IN A SERIES OF LETTERS,

TO THE DEPARTMENT OF PUBLIC INSTRUCTION IN THE
CITY OF NEW YORK.

BY

JOHN HECKER.

NEW YORK.

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DEPARTMENT OF PUBLIC INSTRUCTION,
SUPERINTENDENT'S OFFICE, 164 GRAND ST., }
May 24, 1865.

JOHN HECKER, Esq.,

MY DEAR SIR :

I have listened with much interest to the views which you have from time to time, presented as to the need of modifying the processes of discipline and instruction employed in the Public Schools of the city. Very much of the criticism which you have made as the result of your observations, I deem so just and important as to demand an immediate attention, with the view to correction and improvement.

I would therefore, request you to state, in writing, the particular methods of reform or modification which appear to you feasible under the circumstances?

Such an exposition, I feel, will be an important aid in suggesting and carrying out such measures as will prove of benefit to the schools. Trusting you will be able to comply with this request at an early day, I am

Yours truly,

HENRY KIDDLE.

NEW YORK, *June*, 1865.

HENRY KIDDLE, Esq..

DEAR SIR :—The opportunity which your late note of inquiry affords me of laying before you, in writing, some views connected with the subject of practical education in our Ward Schools, I very gladly accept. In the discharge of the duties devolved upon me, as Public School Inspector of the Second District, it is my desire to co-operate in every way in my power, with my co-laborers in the department; and I feel it to be my immediate duty to lay before you such suggestions as an experience of thirty-five years, spent in closely studying the nature of man, enables me to make.

In the first place, the most important fact which has been apparent to me, after having examined the eighteen Public Schools of my district, and having acquired some general knowledge of the magnitude and importance of the system of public instruction throughout the whole city, (at the head of which Mr. Randall and yourself, with Messrs. Calkins, Jones, and Seton are practically placed) is, that the *laws of growth* seem unobserved, both in the general organization of the system, and by the teachers in practically administering it. There is no recognition of the existence of these laws in the nature of the child.

Education is not alone concerned with the imparting of information. In order that the information may be received, there must be a certain growth or development; and to guide and assist the divinely ordained process of growth both of body and mind, is a part of the duty of the educator; because this right development is required both as a condition to the successful communication of knowledge, and as a condition of the ultimate welfare of the subject, without which the acquisition of knowledge may prove a curse instead of a blessing.

Therefore, the methods of education should be based upon an intelligent recognition of the laws of growth, and a sympathy with them and an adaptation to them.

Growth, it is true, is considered by teachers, to a certain extent; but it is measured, usually, by size, or rather height of body, and by the existing amount of information possessed by the child. These are important circumstances to be taken into account, in estimating the growth of a child; but they are not to be relied upon as guides. There exist in the nature of the child, certain laws of growth, and these so far as they relate to the bodily condition and development, depend on what are denominated the temperaments. As the brain is dependent on the body, which is to it, what the soil is to the plant, these temperamental laws are of fundamental importance in dealing with the growth of the mind; and some understanding of them is almost essential to give the teacher that untiring sympathy with the children which ought to be possessed.

The earliest phenomenal appearance of organic mental life is at birth, in the infant's crying. This is caused by the inhaling and exhaling of the atmosphere, expanding the cells of the lungs, producing pain. Here the first attention of the mother is called to her offspring, in sympathy.

The mother of the child is the ordained means by which the child is properly to be cared for, up to the age of seven years. Throughout this early period, a good mother will always use, as the leading means of her care, the same sympathy, together with, however, the necessary punishments to awaken a proper degree of fear and respect. The teacher ought to take up the work at the point where the mother leaves it, and should deal with the same means :—first sympathy, then fear and respect. It is because of the necessity for this sympathy, that experience and practical knowledge in our primary schools places children of a tender age in charge of female teachers. But in the progress of development, when the Social and Animal Propensities gain more force, especially in boys, male teachers are required. They ought, however, still to maintain the same sympathetic control as the female teachers.

The number of children in a family has an important relation to their training; because if the mother's attention is concentrated upon one or two only, the constant repetition of the exercise of the faculties in which they predominate tends to special and unequal development, which results in angularity of character. This is why the only child is generally a peculiar child, and often a spoiled child. Where the family is large, but not too large for the care of the parents, the activities of the faculties of each child act and re-act upon those of the others, sometimes in sympathy and sometimes in opposition. The mother supervises the children in these immediate relations with each other, and checks extreme manifestations, and soothes the friction, but does not interfere except by necessity. In a large family, therefore, there is a greater scope for the free and equal development of the child, giving greater breadth of capacity for future action, than if the child is isolated or nearly so, and under the more exclusive influence of the parent. These conditions the teacher should strive to preserve in the school, and should preside over the mutual relations of the children among themselves, with the same sympathetic supervision, and abstinence from unnecessary interference which the mother maintains in the most allowable conditions of family education.

And as new tasks and burdens are to be imposed upon the child, when it leaves the mother to enter school, it is of the utmost importance that the teacher possess and conform to a knowledge of the laws which govern growth and development, especially of the physical system, in children.

Desiring in this letter to confine myself to the elucidation of a single subject, I shall refer only in a very limited and special manner to the laws of growth as they affect temperamental characteristics; but I will, in some future communication, trace their influence upon the phases of mental development comprised in the process of education.

You have already understood from me, in conversation, that the leading measure which I have thought might be advantageously adopted at this time, for the improvement of our Public Schools, consists in a classification of the pupils, based partially upon these characteristics and conditions. The present system of classification brings together twenty, thirty or nearly forty pupils of equal proficiency, into the same class-room, and under the same exercises and treatment, but makes no allowance for differences of character, disposition, etc. Now, I am convinced that it is practicable to take notice of the distinctions of temperament at least, and in a way which will increase the efficiency and success of the teacher's efforts, and at the same time will not necessarily involve any change in the existing mode of classification. The principles I advocate may be applied to classes as they are now formed; though if my views were fully and extensively carried out, and were found as useful and successful as I believe they would be, they would ultimately modify, somewhat, the selection of pupils for the various classes.

IMPORTANCE OF REGARDING TEMPERAMENTAL DIFFERENCES.

A few remarks upon the general principles on which the distinctions of Temperaments are based, will, perhaps, be not deemed irrelevant. Theoretic writers have suggested several systems, some of which, (for example, that of Powell, of which a good account is given in Appleton's "New American Cyclopaedia"—article, *Temperaments*)—are carried into very minute subdivisions; but for the purpose of a practical application to education, only the leading temperaments need be regarded. They are:

The Nervous temperament,
The Sanguine "
The Lymphatic "
The Bilious "

These are extensively understood, having been recognized by physiologists since the time of Hippocrates, and are well marked and easily distinguished, without requiring any special education on the part of the observer. The Principals of our Ward schools could easily qualify themselves to divide a class into four portions, according to the predominance of the four temperaments respectively, and such a division would be thorough enough for practical purposes. For the purpose of illustrating this I will here enumerate the principal characteristics of each.

The peculiarities of the Nervous temperament spring from the fact that in such physical organization, the brain and nervous system predominate in the make-up of the individual in proportional size and in activity. Their functions are stronger than others in the system. The Sanguine temperament, in like manner, indicates the predominance of the lungs and arterial system over the other animal functions. The Lymphatic temperament is accompanied by a similar predominance of the stomach and ganglions and digestive system; and the Bilious, by that of the liver,—the great secreting organ of the body.

To appreciate how much the susceptibility of a child to mental impressions is modified by the temperamental character, it must be borne in mind, that the brain is the seat and center of mental life ; the lungs, the seat of the warmth and forces which the atmosphere gives ; the stomach, the organ of liquid supplies for the system ; and the liver, the organ of secreting those supplies for sustaining life. Two things are always to be taken into view, when estimating either of these bodily organs, its size and its activity. Size is the measure of power ; activity of influence. Each organ is to be estimated, not absolutely, by what it is in itself, but relatively and with reference to the influence it may exert or receive from the other three functions. Thus, in a constitution in which the brain is the predominant organ, if the lungs are active, they give, by the higher arterialization of the blood, more warmth and impressibility to the action of the brain ; and, where size in the lungs is super-added to activity, increased power and continuousness of influence are acquired by the brain. But when the lungs are of such activity and size that they form the predominant organ in the body then their activity supersedes that of the brain, and the latter in proportion loses the power of continuous effort. Again, in respect to the stomach, size, especially when combined with activity, produces fullness in all the ganglions and tissues, and by maintaining a continuous supply of liquids and keeping the capillary vessels surcharged, restrains the action of the brain in respect to vigor and intenseness of mental effort, but gives ease and freeness. The action is no longer violent, but becomes placid. When, however, size and activity reach so extreme a point, that the stomach becomes the predominant organ of the body, sluggishness, indifference, and lassitude, in the action of the brain are the result.

Again, when the liver possesses a good degree of size and activity, it gives tone to the brain, by maintaining a proper supply to each part of the system, of the biliary blood, ready to be arterialized by the lungs. But if the liver is increased so as to become the predominating organ, it overcharges the system, and the result is torpidity through want of vitalization. In proportion also, as the functions of the liver are active, the individual is disposed to withdraw from apparent activity, and to act in secluded relations. This mental disposition to retirement arises from the peculiar action of the liver, in secreting the necessary liquids ready for arterialization, at a temperature below that of the other parts of the body, (the liver being the seat of low temperature, as the lungs are of heat) ; and is strikingly analogous to what is known in animals as "hibernating."

Each of these four temperaments imparts its own peculiar character and expression to the whole system, not only in color, but in all the manifestations of life and activity. Thus the liver, when active, imparts to the system tinges of brilliant black, and this expression is characteristic

of the Bilious temperament. The lungs, when they predominate, give a brilliant red, imparting the fiery expression which characterizes the Sanguine temperament. When the stomach is the leading organ, a torpid, lead-like tinge of white is perceived, accompanied by an expression of lassitude in all the ganglions and tissues. And the brain, when it leads in the organization, imparts vividness, quickness, and sharpness of movement in all the mental conditions, and gives a clear whiteness and refinement to the whole expression, and a sharp outline to the features of the head.

In the case of children, growth being the leading necessity of life up to the age of puberty, the lymphatic conditions, as a general rule, predominate. Subject to this law, however, there are alternations of the other temperaments, from which arise very great and important differences or modifications of character. Children of a Nervous temperament are quick in the action of the brain, and when the brain is well developed, are noticeable for intelligence and apprehension; they are, relatively speaking, eager to learn, and learn easily and fast, and are readily impressed through the mental faculties. But they are less able to retain what they learn, and are more easily diverted from the effort of learning, than those of the Bilious temperament; have less warmth of temper in all mental dispositions than the Sanguine; and are less susceptible to our ordinary methods of mental training than those of the Lymphatic temperament. The Sanguine children are more swayed by pleasures of the senses, and less by things which attract the mind, than the Nervous ones; are less persistent than the Bilious; require more tact and care in their education than the Lymphatic; but their superiority in warmth and active energy, arising from higher arterialization, renders all exercises and modes of education which involve the use of the physical organs, easy and attractive to them. Those of a Lymphatic temperament are easily swayed and led by the will of the teacher, receiving *impressions*, as distinguished from ideas, easily. They will do as they are urged to do, willingly, but are slow of comprehension, as compared with the Nervous, and inert in respect to physical activity, as compared with the Sanguine, and changeable or variable in purpose and effort, and deficient in retaining impressions, as compared with the Bilious. The Bilious temperament gives permanence to all impressions, enabling a child to retain mental impressions when once acquired, though their original acquisition is generally more slow and difficult than in the case of the Nervous temperament. Such children, too, require to be dealt with in a more private way than others, the disposition to retirement being a striking trait of the temperament. This temperament relieves the child, in some measure, of the temptations which out-door sports and amusements offer so powerfully to the Sanguine.

When we consider that children in a school are collected, not as operatives in a factory, for what they can *do*, (for if that were the object, the proficiency of the individual might well be the sole ground of classification), but altogether for what can *be done* to them—what they can receive,—it is evident that differences of temperament, which involve such important variations in the proper mode of training, cannot be ignored in classification, without seriously affecting the results of education.

It may be objected to this, that the children of each temperament need the sympathetic influence of those of each other temperament, to modify or stimulate that which is excessive or deficient in themselves; and that the commingling of the children tends to equalize them, like mixing soils, quickening those that are slow, and steadying those that are too volatile. This is very true, and this influence must be secured. I have already pointed out the most substantial reasons why an aggregation of children affords more favorable conditions of development than isolation. But the error is in overlooking the distinction between the general arrangements upon which the intercourse of the children depends, and special arrangements for the mere purposes of imparting information and training particular faculties. The careful observer of children will see that the contact and intermingling which secures this equalizing influence, is compatible with classification by temperaments for the purposes of instruction. It is in the play ground and in the general relations of the school, that the influence of the Sanguine child will arouse and force into activity the Sanguine system of the Bilious, the Nervous and the Lymphatic children, and that the mental superiority of the Nervous child, will awaken the mental force and the ambition of the Sanguine, the Bilious and the Lymphatic. But when the children come to the teacher to receive information, his labor is wastefully applied if those who are quick and those who are slow,—those who remember upon the first statement, and those who must hear again and again,—are all commingled. The existence, in a class of slow minded pupils, of a section of quick minded ones, instead of having the effect to accelerate the process of acquisition of knowledge by the former, will be found rather to tend to confusion and superficiality by urging them forward, while it produces listlessness and inefficiency in the minds of those who are held back; and this necessarily deranges the whole, and causes great additional care and labor on the part of the teacher, and makes teaching so exhausting.

It is not, however, to be supposed that the mental disposition of the child resides in the temperament. It depends directly upon the organization of the brain; but the temperamental conditions exert a marked influence upon the activity of the brain, and in some degree modify the mental disposition.

HOW TO ACCOMPLISH CLASSIFICATION BY TEMPERAMENTS.

I have already said that, for the present, the classification by temperaments may be entirely subordinate to the existing arrangements of the schools. The following are the steps by which the experiment should be tried :

I. The new classification should be introduced through the action of the principals and subordinate teachers employed in the present system. I have never contemplated that it should be dependent on the knowledge or skill possessed by a particular individual outside the organization of the schools, but that it should be administered within the schools, by the same persons as are intrusted with the usual management and instruction. At the outset, the experiment would necessarily involve and require special explanation and aid from some person who, like myself, has made the subject one of special study. Such explanation and aid could, however, be readily given to the principals and teachers, and the method should not be pressed faster nor further than they find that the result is satisfactory.

II. In initiating this method, my first effort would be to obtain the concurrence of the principal of some one of the primary schools, in the attempt. I should ascertain that she had a general knowledge of the leading temperaments and the physical signs by which they may be known: there are, of course many which, for want of space, are not alluded to in this letter. I should then ask her to arrange the pupils of each class into four divisions according to her own judgment of their temperaments, and that they should be so seated in the class-room, that the different temperaments would occupy separate places. This being done, I should visit the class from day to day, and confer with the principal and teachers upon the different modes by which these divisions might with advantage be managed. Upon this head, explanations cannot be given in detail upon paper, but, in the presence of any ordinary children, I should be able to make them at once. These Nervous children will understand their lessons quickly; but they will forget them; they must have reviews—the same thing over and over again. These Bilious ones will not understand easily; you must be patient and take plenty of time in explaining every thing fully, at first; but what they have once learned they will remember. These Sanguine, ruddy-faced boys by the window, are not the ones to sit where they can look out of doors; every thing they see in the street, while under instruction, will distract their attention. Put them there by the door, and let the full faced, watery, Lymphatic boys, now sitting by the door, go over by the window.

III. When the experiment has been tried in a single class, the principal and teacher can determine for themselves whether to go further or not. If the results of the system prove it to be advantageous, the next step in the work will be to extend it to another class, and this being accomplished, to a third, and so on.

IV. The arrangement of pupils according to temperaments, in the manner thus described, if carried out through the whole school, would render it possible to improve the organization still farther, by assigning the different teachers to the classes in such a manner that the temperament of the teacher and the class would harmonize. The extent to which this would be practicable must depend upon the number of teachers and pupils in the particular school.

V. Whenever the proposed system shall have been found successful in any one of the schools, similar measures can be employed in introducing it into others, if desired.

In conclusion, I desire to express my thanks for the time and attention you and your associates have bestowed upon the consideration of my views; and

I remain,

Very Respectfully Yours,

JOHN HECKER.

With the above letter the following note was sent to Mr. Kiddle.

NEW YORK, *June 3, 1865.*

HENRY KIDDLE, Esq.,

DEAR SIR:—Herewith, you will receive a communication from me, stating my views in regard to improving the classification of pupils in the Public Schools. If any points in it should require further explanation, I hope you will do me the favor of giving me an opportunity to afford it. A note from you, suggesting any further questions, would receive early attention from me, or it may be easier for you to note the questions occurring to your mind, in the blank margins, returning the same to me for answers to them. I suppose it is understood that, for the present, my letter will only be laid before your immediate associates and such other persons as you may think it important to consult with upon the views presented. Whether it be desirable to make the suggestions I have offered public, will be a matter for future consideration.

Respectfully Yours,

JOHN HECKER.

The following communication, from Mr. Kiddle, propounding a series of inquiries to Mr. Hecker, was received on the 7th of August, 1865.

JOHN HECKER, Esq.,

NEW YORK, July 27, 1865.

My DEAR SIR:—I mislaid the brief note of points of inquiry, which I made while in conversation with you a short time ago. I have, however, in compliance with your request, made an effort to get my mind on the same track, and send the following interrogatories as the result. They are of course very crude from the cause which I mentioned in my last interview with you—the want of time for an adequate consideration of the subject.

1. May not all the facts of phrenology and the distinctions founded thereon be considered physiological, seeing that they have their origin in peculiarities of physical organization?

2. If so, would not education if based upon it, take cognizance, as the foundation of its discriminations and adaptations, of exclusively physical peculiarities?

3. Would it not then, as a developing or training process, be based in its practical operations upon, 1. Peculiarities of temperament; 2. Peculiarities of cerebral structure?

Such being the case, the following questions would arise:

(A) AS TO TEMPERAMENTS:

1. Would the division of temperaments into the four primary classes be sufficiently minute as a basis, without taking into consideration the various combinations as they usually occur?

2. If combinations are to be considered, is the prevailing temperament in all cases, to be the guide?

3. How are these distinctions of temperament to be made available, 1. In discipline; 2. In instruction?

(a) *As to Discipline:*

1. What temperaments are best treated by coercive means?

2. What by persuasive?

3. What other considerations are applicable?

(b) *As to Instruction:*

1. What temperaments are most inclined to study?

2. What modifications in treatment should this lead to?

3. What temperaments need stimulating to study?

4. What considerations as to the *different kinds of study* have reference to the several temperaments?

5. What other considerations with regard to temperaments?

(B) AS TO CEREBRAL STRUCTURE :

1. What general principles (if any), founded upon external manifestations of cerebral structure, may be adopted as a guide in training the faculties of the mind ?
2. Where any organ, for instance, exists in excess, what would be the proper treatment ?
3. What, in case of deficiency ?
4. In what order should the faculties be trained ?
5. What is the proper classification of the faculties with respect to education ?
6. How may the perceptive faculties be trained ?
7. What faculties, phrenologically speaking, may be regarded as conceptive ?
8. How should they be addressed and trained ?
9. What faculties are constructive ?
10. What treatment is proper for them ?
11. At what stage should the reasoning faculties be addressed and exercised ?
12. What moral faculties claim an early attention ?
13. How to be trained ?
14. What other considerations have reference to this point, in such a general summary as the above ?

You will perceive that these questions are very general, and perhaps you will consider some of them vague. If you will, however, reply to them, I may, perhaps, be able to ask others more minute and definite. Your request at this time has compelled me to present this synopsis somewhat prematurely, and, therefore, it is not as well considered as I designed to have it.

Very truly yours,

HENRY KIDDLE.

To the foregoing series of interrogatories, Mr. Hecker sent the following reply in part.

NEW YORK, *August*, 1865.

HENRY KIDDLE, Esq.,

DEAR SIR :—Your note of July 27th, in which you present a series of questions with respect to the applications of Phrenology and Physiology to Education, was duly received. My answer has been delayed by absence from the city. I commence, in this communication, to respond to the inquiries in your note.

Permit me, at the outset, to thank you for the time and attention bestowed upon my suggestions, and to express my sense of the completeness and breadth of view by which the system of interrogations propounded by you is marked. Those interrogations cover a very broad and comprehensive field of educational science, and indicate a logical and lucid method of treating the subject. They form an exceedingly good outline for a somewhat extended development of true views upon education; and I shall be grateful to God if I am enabled to present the truth, in answer to your questions, in a manner as clear and lucid as the outline thus furnished me deserves.

At this point I will humbly ask to have some explanation and assurance from you as to the extent to which, through our past conversation and correspondence, my views upon education have appeared to you to be worthy of confidence, and calculated, if properly developed, to attain actual success. I feel that there is a need, in preparing my answers to your questions, that I should be guided by some knowledge of the impressions which my communications have thus far made upon your mind. The truths which I urge are, in many respects, difficult of conception; but are, I feel, of the greatest practical value. They embrace a knowledge of the laws of our mental life, based upon observation, and a classification of the faculties into three groups, the Spiritual, the Intellectual, and the Social and Animal. This knowledge, which through many years of study, labor, and experience, and by the assistance of Almighty God, I have been enabled to acquire, I would gladly communicate to those whose mission it may be to give it a practical and useful application for the benefit of my fellow men.

Throughout my discussion of the subjects touched upon by your questions, I shall have frequent occasion to refer to the new Phrenologic Bust, which I have had prepared for the purpose of exhibiting, more correctly than has hitherto been done, the names of the organs, and their locality and grouping. As a subject for this bust—desiring to have an actual, not an imaginary, head—I have taken the head of George Washington. The bust itself, which is of life-size, is modeled from the mask taken from the living head, and the contour of the upper and back part of the head is modeled according to the mental character, which he manifested in actual life. The colossal bust in marble which you have seen in my library is made in that design. This bust represents George Washington at about the age of forty-five, the most active epoch of his life. It exhibits the marked predominance of the lymphatic temperament, producing torpidity of the vascular system, by which George Washington was characterized, and which, taken in connection with the large ganglionic features of the head and neck, imparted to his character its peculiar scope, while these appearances would have led the mere physiologist to pronounce the elements of a great character wanting. In it also, are corrected the errors, or deficiencies, which are noticeable in

every portrait or bust of the Father of his Country,—such as giving too youthful or too aged an expression to his countenance, and the failure to represent aright the top and back of the head, in which are embodied the most commanding elements of character. In this bust, a sufficiently youthful expression for the age represented is given in the front view, while the profile or side view exhibits the maturity and steadfastness of character by which George Washington was distinguished. And the preponderance of the Spiritual Faculties, which in him was quite extraordinary, is also exhibited.

Upon the plaster cast of this head are delineated, by raised letters, on one side of the head, the name and location of each organ individualized; and upon the other side, the three groups into which these organs are associated.

This bust differs from that usually sold by lecturers, in these respects: *First*, It is a true representation of an actual head, exhibiting the phrenologic development of a real character; while others are mere representations of a generalized ideal of the individual faculties, not presenting their actual groups, by which, alone, the development can be properly analyzed and understood. *Second*, The names employed to designate the faculties of the Spiritual group are made to correspond with the best view of their nature. The nomenclature heretofore generally in use was framed without sufficient recognition of the spiritual nature of man. Of the necessity of recognizing this, I shall have occasion to speak fully, when I come to describe them, in answer to your questions. I employ a nomenclature which expresses this recognition.

Thus instead of the names introduced by Dr. Spurzheim:—

I employ the following:—

Veneration.	}	Godliness.
Benevolence.		Brotherly-kindness.
Firmness.		Steadfastness.
Conscientiousness.		Righteousness.
Hope.		Hopefulness.
Marvelousness.		Spiritual Insight.
Imitation.		Aptitude.

Third, Instead of numbering the organs continuously throughout, as in the ordinary mode, I have numbered the organs of each group in separate series, designating the members of each series in the order in which they should stand when fully developed in the adult.

One bust of this sort is now completed in plaster; and I am to be furnished with copies as fast as they can be prepared. As soon as they are ready, I shall place one of them before you for examination.

ANSWERS TO THE QUESTIONS.

The first three questions put by you are connected in subject, and I shall now proceed to give answers to them :

- I. "*May not all the Facts of Phrenology, and the Distinctions Founded thereon, be Considered Physiological, Seeing that they have their Origin in Peculiarities of Physical Organization ?*"

I answer:—That, in addition to facts and distinctions which have their origin in peculiarities of physical organization, Phrenology, when rightly taught and understood, recognizes others; *viz.*, those facts and distinctions which originate in the spiritual nature of man, and which, therefore, ought not to be considered as physiological.

It has been the misfortune of many persons who have espoused Phrenology, and have ardently advocated its claims as a science, that they have not been guided to recognize and develop the truth of the spiritual life of man. They have seen in him only the animal and intellectual faculties, and have supposed that all the phenomena of his nature and modes of action could be explained as being only physical phenomena. They have not admitted the spiritual nature of what they have called his moral faculties. They have recognized only the vitalized brain, and its manifestations when led by the Propensities or directed by the Intellectual Faculties; and, in consequence, they have overlooked the spiritual influences which operate upon man's nature and actions, when he is properly awakened to them, and have only ascertained the physiological laws of his life.

The early discoverers of the fact that the brain is the organ of mental manifestations, and is composed of distinct organs corresponding to the mental powers, in their desire to develop these most important truths, overlooked or neglected the spiritual laws, which are no less important; and their followers have, to too great an extent, limited their labors to the task of testing, expounding, and advancing the physical part of our knowledge alone, instead of combining with it an exposition of the spiritual life. This combination must be made; a recognition of the distinct spiritual nature of man, and of his relations with his Maker, Almighty God, must be associated with a true view of his physical organization, before Phrenology can take its proper place as a science, or perform its intended work, as a practical and useful art. Both Gall and Spurzheim failed to accomplish this combination.

Dr. Gall's views are correct, to the extent to which he proceeded, but his progress in the development of the science was limited by his moderate perceptive powers. For his character has been mis-stated; since while it is supposed that he was remarkable for power of the Perceptive Faculties, he was deficient in that respect. The strength of his mind, and the characteristics which enabled him to conceive and establish the ele-

mentary principles of Phrenology, lay in the philosophic and Conceptive Faculties. Dr. Spurzheim carried the science to a much more complete development than it had before received, no man since his time having contributed so much to its progress; but his philosophic classification is very imperfect. Dr. Gall's philosophy was sound, but the facts were not adequately individualized and presented by him, to give the subject its proper place in the minds of men, as a science. Dr. Spurzheim designed to give it the place of a science, and he gathered and presented the facts in a way that greatly advanced the investigation; but his classification was not in accordance with the true order and nature of man, as proved; and therefore, the subject had to encounter all the prejudices of established religious and scientific theories. Both of these men, however, limited their labors to the task of developing Phrenology as a physical science. The fact of the correspondence of the organs of the brain with the faculties of the mind engrossed their attention; and the development in detail, of the important laws of spiritual life, which should always be considered in connection with the physical facts, many of which were first suggested by Dr. Gall, was left for future writers.

I say, then, that the facts of which Phrenology should take note are partly physiological, and partly spiritual; that is, some have their origin in peculiarities of physical organization; and others in the facts of spiritual life; and that both these realms of truth, the physical and the spiritual, must be fully explored by all who would wisely and successfully apply Phrenology to the art of Education. In our presentation of the subject in its spiritual as well as physical aspect, it claims its true place as a science.

II. *"If so, would not Education if Based upon it, Take Cognizance, as the Foundation of its Discriminations and Adaptations, of Exclusively Physical Peculiarities."*

This question has been already answered by the preceding remarks. A true system of education does not confine itself to the consideration of physical peculiarities. It studies these with care, and is guided by them in many of its processes and modes of operation. But it recognizes the great truth that man is not merely a living body, but that he is a spirit acting through an organized body; and it seeks to inform itself of his spiritual, as well as physical, nature, and to deal with both natures by processes appropriate to each.

There is, it is true, a large field of labor in education, in which physical laws are the principal guides. But there is also a field of labor—also processes—in which spiritual truths *must* be recognized and followed, as the most important.

Let me draw the line of distinction between the different modes in which the human faculties act, and indicate the distinctions of treatment which these modes require. For the purposes of the present inquiries it is not asked that I should develop the anatomical demonstration of the fact that the brain is composed of numerous, distinct, organs appropriate to the respective mental functions I am about to describe. But I may say, that by careful anatomical dissections, conducted under my own eye, I have become convinced of the existence of the individualized organs, as such, in the composite or unified form which constitutes the brain.

I cannot better indicate to the reader the manner in which these organs of the brain are connected with each other, than in the words of Dr. Spurzheim (*Anat. of Brain*, p. 188.) "It is extremely interesting to trace the connection of the different cerebral masses composing special instruments. These connections explain the mutual influence of the faculties. The organs of analogous powers are regularly in each other's vicinity; the convolutions that compose them even run into each other. The organ of Philoprogenitiveness communicates with that of Inhabitiveness, and with that of courage (Combativeness); the organ of courage communicates with that of attachment (Adhesiveness); and with that of Destructiveness. The organ of Secretiveness communicates immediately with that of Destructiveness, and with that of circumspection (Caution); the organ of Benevolence communicates with the organ of Veneration (Reverence); the organ of Firmness is in communication with those of all the faculties around it—Veneration, Justice, and Self-Esteem; the organ of justice runs into that of the love of acquiring (Acquisition); this is connected with that of construction (Constructiveness); the organs of the Perceptive Faculties are all linked together as are those of the reflective powers in like manner; the organ of artificial language is placed across the organs of the Intellectual Faculties generally. Thus the especial Design which God has taken to establish communications between the cerebral parts cannot be overlooked; and as I have already said, it is this arrangement that enables us to understand the mutual influence of their respective functions."

The first step toward understanding the activities of the faculties is to know that their force resides in the Social and Animal Propensities which are situated in the base of the back part of the head, within and above the occipital bone and the lower part of the parietal bones: the Intelligence resides in the Intellectual Faculties, beneath the frontal bone, in the front part of the head: the moral qualities and Spiritual disposition reside in the upper part of the head, within the parietal bones.

The activities of the Intellectual Faculties depend for their force on the Social and Animal Propensities. It is the object of Education to manage these forces, and to direct them to useful purposes. There must be the attention of a teacher, to awaken the faculties of the child; and, in order to

fix the attention of the child and give continuity, and invite or compel perseverance of effort, the teacher must appeal to those faculties in the child's mind which possess a power of restraint over the other faculties. The restraining faculties are four in number,—Cautiousness and Secretiveness, which are among the Propensities, and Conscientiousness (or Righteousness), and Firmness (or Steadfastness,) which are in the Spiritual Group. The latter have but little influence upon the mental disposition in childhood, and it is upon Cautiousness and Secretiveness that we must chiefly rely in education, for securing attention, restraint, and the will of the subject. These restraining faculties, however, act against the teacher, rather than in his favor, unless he secures their aid by first obtaining the good will or self-interest of the pupil through his Propensities, or by obtaining control through fear.

The activity of a human faculty may be considered either as *individual*, or as *associated*. It might be in fact *individual* if it could spring from and express, merely the vigor of the faculty itself, uninfluenced by any other faculty, either of the same, or of a different being.

But, as we have seen each faculty is *associated* with the surrounding faculties contiguous to it, and is more individualized only in proportion as surrounding faculties are less developed. It is modified by the action of another faculty of the same being and in the same group, and quite changed or compounded in character by a faculty in another group.

Hence in saying that activity may be considered as individual, as well as in its association, it is not meant that, at one time, a faculty may act individually, and, at another, in association, or in sympathy. An instance of individual activity, in actual life, would be monomania. What is meant is, that in analyzing the mental processes, we are to have regard, first, to the activity of each faculty, considered by itself, bearing in mind its size, the group to which its belongs, and the group in which the largest faculties exist; keeping in view, secondly, that the force and activity and also the restraint, are, naturally, predetermined by and reside in the Propensities; thirdly, that modifications of activity are produced by associated faculties, in their combination; and, lastly, that further modifications are produced by the sympathetic action of other minds. Now the organs of these mental processes, as they are actually presented to us, we perceive to be associated in three groups,—those of a congenial nature being together,—and the faculties belonging to each group, we perceive to be usually in action simultaneously, one or the other predominating, while its associates co-operate with, and stimulate or check, its action. The mental act thus exhibited is the result of the compound action of the faculties so associated, (whether they belong to the same or either of the different groups), not the independent act of one.

The Propensities have an innate passional activity; the Intellect depends for its action upon the demand of the Propensities, and therefore must be cultivated and educated; the Spiritual Faculties being naturally dormant, having inherited the sleep from Adam, must be awakened; for as in Adam all men died, in Christ they all shall be made alive.

The law by which the faculties act in groups is of fundamental importance; and a full and constant attention to it enables us to correct tendency toward error, observable in the teachings, not only of many phrenologists, but of other intellectual philosophers. The faculties have been individualized too much; the mind has been delineated as if it were a subject on the dissecting table, to be separated into parts, and studied only in its distinct functions; whereas, the faculties ought to be viewed, chiefly, as constituting a living whole, while the phenomena of their activity should be studied as composite organic acts. Herein, the methods of Dr. Gall were superior to those of Dr. Spurzheim. In all my views upon this subject, I am guided by the predominant fact of the association of the organs into groups; and I would caution all against the error of studying individual activity, without attention to the combination of the faculties, by which is obtained all normal action, and to the fact that the faculty preponderating in quantity in any group gives its character to the group, and that the special character of the associated mental operations are indicated by the form of the group in its composite shape.

The following are the three groups, and the faculties composing them. Except in the first group, the names employed for the faculties are those given by Dr. Spurzheim.

GROUP I.—*The Spiritual Faculties :—Meditative and Intuitive.*

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|------------------------|-------------------|
| 1. Godliness. | |
| 2. Brotherly-Kindness. | 3. Steadfastness. |
| 4. Righteousness. | 5. Hopefulness. |
| 6. Spiritual Insight. | 7. Aptitude. |

GROUP II.—*The Intellectual Faculties :—Combinative, Conceptive, and Perceptive.*

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|------------------------------|----------------------|
| 1. Individuality. | 2. Language. |
| 3. Form, (or Configuration). | 4. Size. |
| 5. Weight. | 6. Eventuality. |
| 7. Locality. | 8. Color. |
| 9. Order. | 10. Comparison. |
| 11. Causality. | 12. Time. |
| 13. Tune. | 14. Calculation. |
| 15. Constructiveness. | 16. Mirthfulness. |
| 17. Ideality. | 18. Acquisitiveness. |

GROUP III.—*The Propensities :—Social and Animal.*

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|---------------------|--------------------------|
| 1. Alimentiveness. | 2. Amativeness. |
| 3. Destructiveness. | 4. Philoprogenitiveness. |
| 5. Inhabiteness. | 6. Adhesiveness. |
| 7. Combateness. | 8. Self-Esteem. |
| 9. Secretiveness. | 10. Approbativeness. |
| 11. Cautiousness. | * Desire to live. |

The individual character and activity of any faculty depends upon the physical structure and tone of the brain organs. The peculiar form of the organ, must receive careful attention, both as to height, breadth, and shape. If either side of the organ predominates, the organ is modified upon that side by the influence of the organ next to it. This constitutes and gives rise to the endless variety in each organ. Not only, however, the structure, tone, and size of the organ, but also the period of life, the health, the supply or degree of vital forces,—all these qualities taken together, form the conditions on which the individual activity of each faculty depends. As the explosion of powder depends for its effect, not alone on the quantity of the powder, or its fineness of quality, nor on the size of the grain, or the degree of compression, or the shape of the instrument, but upon all these things in combination, so also the energy of a faculty depends upon the physical qualities of the organs through which it acts, and the temperamental conditions of the bodily organization, in accordance with the general law to which I have made reference, that temperamental conditions being equal, the size of the brain is the measure of its power, its activity is the measure of its influence. Hence, in our treatment of the individual activity of the faculties, we must look for the largest group, (that giving general character to the mind), and the predominant faculty in the group, (this giving mental character in the group in which it appears), and we must also consider the physical peculiarities of the organic structure.

We thus deal only with the organs,—not with the soul itself. We recognize, however, an existence independent of, and superior to, the brain organ,—a spirit which is, in this life, limited in manifestation, by its physical conditions. For whatever may be the power of a faculty possessed by the soul, it acts, while in the body, only through the brain organs given it, and its simple activities are limited to those which the structure and temper of these organs make possible. If the eye is blinded, the soul cannot look through it upon the outer world; neither can the soul whose brain organs of reasoning are diminutive or enfeebled, reason powerfully. However powerful the soul may be, it can no more act powerfully through a feeble brain, than could a strong man strike powerfully with a light hammer. We know the soul by its manifestations; and, objectively considered, these being limited by its instruments, our knowledge is so far dependent on those instruments, *i. e.*, the brain organs. There is however, a Spiritual possession by the power of the Holy Ghost, which is not thus limited.

When, the Spiritual Faculties, which are by nature dormant, are awakened to life by the Holy Spirit, and predominate in activity, there are manifestations of entirely different character, for which the ordinary physiological conditions do not account.

In so far as the action of the faculties is associated, it depends on the relations maintained between the contiguous faculties in their special order in groups; the facility with which they interchange effects upon each other depends on the temperaments, and on the relative vigor of the faculties, as compared with each other, and as measured by that of the organs. Age and period of life, in which the temperaments of the body alternate, have their influence; in infancy the activity of the Propensities predominates in developing the body in growth, up to the period of puberty; from puberty to manhood, or middle age, the Intellectual life becomes settled or mature; from middle life to old age, the Spiritual Faculties take precedence, by the declining activity of the Propensities; and each of these epochs have an important influence in directing the faculties. In this realm of inquiry, we are still mainly guided by the physical peculiarities of the predominating organs of the brain, though we take into view several of them, co-operating in one and the same composite act.

The impressible and sympathetic activity of the faculties must next be considered; and in this realm physical laws no longer guide us, but we must have recourse to spiritual ones. For, so far as the activity of the faculties is sympathetic, it depends on the relations established between the soul and other beings, and the power and direction in which those faculties of others are acting, which play upon, and stimulate or check, the action of the faculties of the individual, and these things follow spiritual laws.

Up to the age of seven years, more or less, varying in accordance with the law of inheritance, the work of education naturally depends upon the MOTHER for its sympathetic continuance. At the period when the mother's responsibility diminishes the TEACHER takes it up, and should commence and continue it *under the same conditions of sympathetic influence.*

There may be a limited and partial success, in teaching, attained by natural gifts, but however great the natural gifts of the teacher, and however earnest his efforts, his success, especially in the higher departments of moral and of spiritual training, will be only limited and partial, unless, as a means acquiring power, he is under relations of sympathetic influence with the Holy Spirit; and, unless, as a means of exerting it, he is under similar relations with those whom he teaches. These relations of sympathetic influence are established through spiritual impressibility and susceptibility. In fact, as a means of education, these qualities are more important in the teacher than in the scholar. A child with moderate Firmness, or Steadfastness, and Conscientiousness, or Righteousness, if influenced by a teacher in whom those spiritual restraining faculties are predominant, will do better than will a child in whom these faculties are large, under the influence of a teacher in whom they are small and passive.

In No. 1 of the *Unit*, you will find a delineation of the character of a gentleman, formerly Principal of Ward School No. 35, which furnishes a good illustration of the defects of any system of education which is not founded on the activity of the Spiritual Faculties. If they do not lead in the work of the teacher, under the guidance of the Holy Spirit, if he does not find in the impressive and sympathetic influence of the Holy Spirit the source of his power, and the stimulus of his activity, he is of necessity left to depend upon the Propensities as the impelling force in his character. What is referred to in the character there delineated, as *boyishness*, is simply the development of the Propensities, social and animal, in the special order and under the peculiar temperamental character of boys; because these are earlier developed than the intellectual and spiritual groups. Whenever they remain predominant, after the age of puberty the character retains youthfulness or boyishness so long as favorable circumstances, social influences, temperamental character, etc., restrain the individual from the evil courses to which they naturally tend. They give force, energy and momentum to the character, but they expose their possessor to great temptations, and are the seat of all that is vicious, depraved, and criminal in human life. And thus the result of a system which ignores spiritual influences as a source of strength to teachers is that our most efficient and successful teachers must come from among those who are most strongly predisposed to temptations.

III. "*Hence, May Not Education, as a Training and Developing Process, Be Based in its Practical Operations, upon—1st. Peculiarities of Temperament. 2nd. Peculiarities of Cerebral Structure?*"

I answer: that inevitably, and not by the intelligence of the teacher, it is already so based, in many of its processes and operations, but it cannot be so based in all of them. We must recognize the fact that activity is not only individual, but associated and sympathetic, that is, that it depends not alone upon the power of a dominant faculty, but upon the co-operation of other faculties with it, taken in connection with the temperamental co-operative forces, and also upon the stimulus and influence received by sympathy between other beings, and the mind of the subject, through the Social group, the Intellectual group, or the Spiritual group. This shows the true means and processes of human Education viewed in its largest and fullest sense, to be chiefly these:

First. Such a culture of the physical organization as will carry the individual activity of the faculties, under favorable temperamental conditions, to the highest perfection consistent with their true proportional or harmonized action. This object is promoted, to speak in general terms, by maintaining the enjoyment of nutritious and healthful food, and suitable and varied exercise, both of body and mind,—by all those influences, in fact, which tend toward the vigorous action of the digestive system the thorough arterialization and vigorous circulation of the atmospheric,

blood, sufficient bodily repose for the liver and the suppressed circulation which it maintains for equalization ; and by thus supplying the proper equalized conditions necessary for the most healthy growth and action of the brain. This is the domain of *Physiology*.

Second. The proportional or harmonized development of the faculties, or rather of their brain organs, considered with due regard to their combinations in groups, clusters, and special associations. The soul itself is beyond our direct reach, except by the awakening of the Spiritual group, through the instrumentality of the Holy Spirit ; we may however, improve its manifestations in proportion as we can improve its organs. This object is promoted by all those methods, which regulate the exercise of the organs according to their numerically considered order, as marked on the bust, and to their relations in groups, always noticing that the mind must be approached by and through the predominating faculty of the group, so as to get the attention of the person taught. In this way we may enlarge and strengthen those organs which by nature are too small, and diminish in size or activity those which are naturally too large, thus establishing the equalized fullness of mental operation, and developing the faculties, in their appropriate groups and clusters, in the proper order as delineated on the bust. This is the peculiar business of "*Teaching*," or "*Education*" in the restricted sense in which the latter term is popularly used.

Third. The maintenance of such relations and social conditions among men, as that the individual shall live as much as possible, under conditions of sympathy with those of his fellow men whose faculties are acting in the order, numerically considered, of their proper development, as indicated on the bust, and who are in a condition of susceptibility to the influences of the Holy Spirit ; and that he should not be influenced by sympathy with those whose sinful habits would lead him astray. This object is promoted by all those methods which draw men together in the common and sympathetic prosecution of a worthy purpose ; by the organization of meetings, and of institutions for co-operative action ; by customs and usages which excite emulation and ambition ; and by the sequestration of the criminal and vicious from the general society of men. This is within the scope of *Social Science*.

Fourth. The establishment of such relations between the soul of the individual and the Holy Ghost, that the direct influence of the divine Spirit, operating, through love, upon the human faculties, may be recognized by man, and may be consciously and unhesitatingly accepted by him as the guide of his actions. In the attainment of this state, two things are needed,—a susceptibility to the Divine influence, and a willingness to be influenced by it and by those who are themselves under the same influence. All moral agents possess a degree of impressibility : to be wholly without it, is to be not within the class of beings morally accountable. But

it differs in degree according to the development of the Spiritual group of faculties bestowed upon the man, and according to the culture it has received. One individual may be highly susceptible to the Divine influence, yet may wholly resist it. Another may be cordially willing to yield to it when recognized, yet able to feel it but feebly. A third may feel it fully, and yield to it cordially. To change the natural unwillingness of man to yield to the sympathetic action of the Holy Ghost upon his faculties, into a cordial and earnest submission to it, is a work in which other men become merely instruments. It lies between the individual himself and the Holy Spirit of God. The conditions under which this change must take place, are fixed by Divine power, in the organic peculiarities of each individual, but the change may be promoted by human agency ; and to do this—to bring to the knowledge of men the laws and methods by which God acts upon the soul, to acquaint them with the motives and reasons which should induce them to submit to His influence, and to encourage them in the effort to yield their faculties to His dominant control, is the office of *Religion*, and is the task especially committed to the Church of Christ. The science of the mind is the handmaid of true Religion.

These general principles are the foundations of the answers which are to be given to the remaining questions in your letter. I will, in a short time, attempt the answer of the remaining questions in detail.

Very Respectfully,

JOHN HECKER.

HENRY KIDDLE, Esq.,

DEAR SIR :—In a former letter, I have answered the first three questions proposed in your letter of July 27th, and have shown that, inasmuch as there is a spiritual as well as a physical nature in man, the processes of education must correspond with this dual nature ; there must be a recognition of the physical part, and a treatment of it by physiological methods, and there must likewise be a recognition of the spiritual part, and a subjection of that to spiritual influences. It has hitherto been the error of all educators to confound these two natures. I now proceed to answer the questions embraced in the second division of your letter, marked (A.)

All the questions in this division relate to the temperamental conditions of the body, and to the modifications which a just attention to the temperaments introduces into the means and processes of education. I will make such explanations upon this subject as it is possible to do in writing only. In my last letter I described a plaster bust which I have had made,

to show the phrenologic development to a better advantage than has heretofore been done. In a similar method I have prepared illustrations to show the temperamental peculiarities. They consist of four portraits of George Washington, each shaped and colored according to the characteristics of one of the four temperaments, so far as those characteristics are manifested in the head. These will illustrate and individualize the peculiarities of each temperament, so that in studying them the mind may be enabled to discriminate them more perfectly than merely verbal description suffices to do. Similar exemplifications of the whole structure of the human body would be still more useful, but are not at present practicable. I hope that some day it may be in our power to have them. The manikins which the French have produced, for teaching anatomical structure, would go far to serve this purpose. Asking you therefore, to refer to these illustrations, from time to time in the course of the description, for their assistance in the elucidation of the subject, I now proceed to answer the questions propounded under division (A), in your letter.

"1. Will the Division of Temperaments into the Four Primary Classes be Sufficiently Minute, as a Basis, Without Taking into Consideration the Various Combinations as they Occur?"

I answer: That it is desirable, and will tend to a still further improvement of educational science to take the usual combinations into consideration; but in initiating the effort, too much must not be undertaken at once, and what is undertaken, must be clearly and objectively defined. It is best to individualize and clearly define the four primary temperaments first, and defer the combinations until a later stage of the effort.

It is certainly within my hope and expectation that the time will come when the ordinary combinations of the temperaments will be well understood, and their physiological indications familiarly known to observers; and when methods of instruction and discipline can be adapted to many different varieties and shades of composition. The principles I advocate cover the whole ground; and I stand ready to show the application of them to minute classifications and subdivisions of temperamental character, as fast and as far as teachers can be found sufficiently accustomed to the requisite observations. But I have at present only urged a classification of pupils by the four original temperaments, from an impression that this is all that can practically be accomplished at the outset.

In truth, all persons exhibit a combination of temperaments. An instance of a pure and uncombined temperament, if not indeed an impossibility, would be out of the common course of nature. To conceive the entire exclusion of either of the primary temperaments, speaking in the strictest sense, would involve the supposition that the vital organ which imparts it, the brain, the lungs, the stomach, or the

liver, as the case may be, were wanting in the system. Life, in the human organization, is made up of the four temperaments, and requires some admixture of the qualities of all of them. When we speak of a person as exhibiting a given temperament, we mean that his constitution departs from the harmony of the equal order, by an excess of one temperament over the others, predominating so strongly over them, as to rule and lead throughout the whole constitution. When we speak of a combination of two or more temperaments, we mean that all the four so compare in force and development, as that those designated as the combination each exercise an independent and blended influence.

It is always to be borne in mind, however, that the influence of the Holy Spirit, which is given to man, though the Spiritual part of his dual nature, modulates the temperaments. The brain and temperaments present the physical conditions of human life; but it is only when the Holy Spirit awakens the Spiritual Faculties that man comes to his true and full life; and by this influence alone, directing the mind, is given the power to overcome the inertia of matter, and the body is made illuminated and refined, transcending any physical manifestation.

In order to show that it is practicable for ordinary observers to distinguish the four temperaments, I will now mention the leading physiological peculiarities by which they are marked.

In each temperament some one function or system of organs characteristic of that temperament, predominates, influencing all the others, and producing modifications of form, size, and texture. This general principle was alluded to in a previous communication.

THE NERVOUS TEMPERAMENT.

In the Nervous temperament, the brain, which is the organ and center of mental life, together with the system of nerves which is associated with it, predominates over other functions of the system, both in respect to size and activity. The head, in this temperament, is relatively large, and the thoracic and abdominal regions small. The whole nervous system, including the brain, being predominantly active, the mental manifestations are proportionately active. The keen nervous sensibility which is characteristic of this temperament, the brain being the source and center of all mental life, is not owing to the nerves being deranged, or delicate, or weak; on the contrary, their action is unduly powerful; for the nervous system, predominating over the other three temperaments, performs its office without due physical restraint, temperamentally. Each of the temperamental systems has within itself, its own appropriate restraining forces; but the Nervous temperament is superior to the others in that its restraining forces are organic, consisting of the faculties of Secretiveness and Cautiousness, Steadfastness and Righteousness; while the restraining

forces of the other temperaments are functional. Nervousness, as it is called, is not a preponderance of the Nervous temperament. Nervousness, when it does not arise from ill health, that is from derangement of either of the temperamental systems, arises from the weakness of the restraining faculties in the brain. These faculties may and ought to have full development and influence, in persons where the Nervous temperament predominates over the other temperaments. This is the case with all men of the greatest intellectual influence in society, and this is the condition of their power.

If there is a great predominance of the Nervous temperament, it is apparent that the life of the person is chiefly in the head. If also the restraining faculties are large, this gives great self-serving power, and those qualities which enable a man to lead and control others. It is this temperamental disposition, thus centralized in the brain, which possesses that commanding, inspiring, and controlling personal presence which compels and moulds the wills of other men,—qualities commonly spoken of as indefinable and undescribable, but which are defined and described in the peculiar combination of mental faculties and in this peculiar, characteristic, Nervous temperament.

In persons of the Nervous temperament, the organs of the brain being larger and more active than the vegetative functions of the lungs, stomach, or liver, and the bones and muscles being small and delicate, relatively, the effect of the mind upon them is greater than in persons in whom the other temperaments predominate.

In persons in whom the Nervous temperament predominates, the hair is fine and silky, and brilliant in expression. In childhood it often tends to a transparent whiteness, and, though it grows darker about the age of puberty, it usually remains light in color as compared with that of persons of the other temperaments. It is not abundant; on the contrary, it is often thin and sparse, and has a tendency to fall off early. The skin is thin and transparent. The eyes are bright, vivid, and expressive; quick in their movements, and brilliant and deep in color, usually tending towards gray.

There is a general fineness of quality characterizing the whole physical structure. The figure is delicate, and there is a tendency toward slenderness, and a transparent expression of the whole bodily conformation. The features about the head, particularly the chin and nose, are sharp, well-marked, yet delicate, and the brain development is clearly defined. The muscles are small, but well formed, and indicate an active condition, and their movements are marked by rapidity and promptness. The slenderness and leanness often amount to positive emaciation, and give an appearance of delicate health, while the real condition of the body may show this appearance to be erroneous, where mental pursuits are the vocation.

In estimating the force of the Nervous temperament, the size and character of the connection between the brain and the nerves of the body must be regarded. The mental and physical systems reciprocate through the cerebellum. When the Nervous temperament predominates, the cerebellum if large, imparts something of its own grossness of character to the action of the mind, and indirectly gives vitality and endurance to the whole of the nervous system. Under these conditions the brain, the organ of mental life, imparts to the nervous system a peculiar vividness in all the senses, quickness and sharpness of muscular exertion, and a fineness in the details of feature. Yet, without the aid of the influence of the Holy Spirit, the more the brain predominates over the lungs, the stomach, and liver, which are the seat of bodily or vegetative life, the sooner its power becomes expended by action.

THE SANGUINE TEMPERAMENT.

In the Sanguine temperament, the lungs and arterial system, which are the organs of atmospheric life, are predominant. The lungs are the seat of the mechanical force which compels the circulation of the blood; and, if they have a proper physiological structure and size, they will compel a vigorous circulation, the pulse will be strong, and all the external indications of the arterial system will be strongly marked. In persons in whom the Sanguine temperament predominates, the thoracic region is relatively large, the lungs being large and the respiratory muscles well developed.

The blood, in its aerated condition, being expanded, active, and so diffusive, interpenetrates, nourishes, warms, and stimulates the nervous, lymphatic, and biliary systems, making the muscles round and well filled; and the organs of motion being thus stimulated by the vitalized blood, muscular exercise is enjoyable, and industry natural. The brain, which is not alternating or intermittent in its own power, partakes of the influence of this general pulsative, or, as it were, spasmodic state; and the stomach and liver, the other vegetative activities, are qualified by an infusion of the genial pulsative warmth of this Sanguine temperament. The organization is characterized by a refined vigor, and a facility in its functions. There is a quick and volatile activity and expression in all the senses and in the movements of the body.

In persons of this temperament, the hair is red, the eyes are blue, the complexion is ruddy, and the skin is fair, and suffused with a reddish tinge which shows the aerated blood to be actively and abundantly diffused. The predominance of the circulation gives a brilliant red to the complexion, imparting a fiery expression. The cheek flushes quickly and readily with exercise, or the varying emotional actions of the mind. The face inclines to roundness. The countenance is animated. The chest is full, high, and expanded. The limbs are plump, but tapering and delicate, with hands and feet relatively small.

The size and vigor of the lungs are, however, the leading indications of this temperament, for it is possible that an individual may have, by inheritance, the chest and muscles of the chest large, and a ruddiness in the skin and hair, and thus present many superficial indications of the Sanguine temperament, and yet the lungs be, in fact, without special vigor, so that the individual has not the peculiar warmth and animal vigor which the Sanguine temperament presents. The whole force of the circulation, which, as has been shown, is the principle of the Sanguine temperament, is dependent on the contractile and dilative forces of the periphery of the lungs; and these are governed by its mechanical and physiological structure, rather than by the dimensions of the chest.

Individuals of the Sanguine temperament are easily influenced by immediate causes, and are volatile in character.

THE LYMPHATIC TEMPERAMENT.

In the Lymphatic temperament, the stomach, which is the leading organ of the ganglionic system, and constitutes the seat and center of the watery life, is predominant.

Through this channel are introduced the chief supplies of material for the body, and it constitutes the leading physical function upon which the liver depends for its supplies for the whole system. If this temperament is predominant over the others, there is an undue preponderance of the glandular system, and the current or flow of the circulating fluids, though abundant, is generally sluggish. The abdominal region, including the stomach and intestines, is large, and the brain and thorax relatively small. In the excess of this temperament, lymph liquid is supplied more abundantly than the functions and reciprocal relations of the liver, the lungs, and the brain require; hence results sluggishness of nature. The cellular tissues are filled to repletion with the superabundance of liquids. The muscles receive a useless load, which renders their action slow and difficult. The brain is retarded in its action by the same influences, and becomes sluggish, because the blood flows slowly to it. The whole system is, as it were, partially clogged. The watery fluids, settling in and under the skin, give languid elongation and fulness to the tissues, and so fill the muscles and lymphatic vessels as to render them less sensitive to the mental impressions. The movements of the muscles are necessarily moderate because of their bulk, but their size is not an index of their strength.

Where there is an excess of this temperament the hair is light or pale in color. In childhood it is of a dull white color, but lifeless in its expression. The eyes are tranquil and expressionless. The skin has a dull leady tinge of white, and there is an expression of lassitude in all the tissues. The countenance is listless when at rest. The features are rounded, but elongated.

pendent, and heavy, and the lips thick. The secretions of the salivary glands and the olfactory organs, are profuse, and the pulse is slow and feeble. The figure is rather shapeless, and the flesh soft. The body is full and rather thick in proportion to the height, yet there is a general appearance of weakness and apathy.

Persons of excessive lymphatic temperament are temperamentally disinclined to mental or muscular exertion. Nature's way to wake up the system from this inactivity is by stimulating the action of the lungs or brain. An increased circulation, or such sensations as quicken mental action, the pain of hunger, for instance, tend to regulate and correct this inertia.

THE BILIOUS TEMPERAMENT.

In the Bilious temperament, the liver, which is the secretory supply-organ of the prepared liquids for the substantial supply of the functional operations of each of the other temperaments, is predominant. This organ is called by physiologists the chemical laboratory of the human economy. It acts under conditions of low temperature, and it exerts an indirect or quiescent force, tending towards restraining the special requirement of each functional necessity of the body. It provides an equalizing influence which serves as a counterpoise to the heat of the arterial system. While the Sanguine temperament tends to a high temperature, the Bilious tends to produce a colder nature.

In persons of this temperament, the hair is black or dark, strong and abundant. The complexion is sallow, and the skin dry and of an olive color. The activity of the liver gives, also, a brilliant blackness to the pupils of the eyes, and the general expression harmonizes with their hue.

The size of the liver, which is the principal organ of the bilious system, is more difficult to determine than that of the others, for this organ being an interior organ, and surrounded by other organs which have more to do with giving the outward shape, affords less visible indications of the size of its development than do the organs of the other temperaments; but its diffused indications throughout the body are more discernible than those of other temperaments. To take cognizance of this temperament, we must, therefore, observe chiefly the extent to which its indications are apparent in the skin, the hair, and the eyes, and in causing a staid, cool movement in the expansive and contractile operation of the lungs and stomach. It is this temperament that furnishes the solidifying and densifying tendency; and it is the Nervous temperament, acting on this temperament, which gives fineness and delicacy of expression and hue in the skin. The liver, it should be observed, acts by secretion, under conditions of low temperature, and is more secluded than the other vegetative organs from all atmospheric influences and from contact with any thing external.

Its action is continuous and steady like that of the brain, and not spasmodic, or expansive and contractive, like that of the lungs and stomach. The liver produces and conserves the forces of the body, and its quiescent operations are continued without cessation, and are increased and promoted by passivity of the body. The brain, which expends the forces of the body, requires rest, and in sleep its operations are more or less suspended.

In all these general remarks upon the temperaments, I have attributed their peculiarities to the influence of the individual organs, from which they respectively arise. To complete our knowledge of the subject, we ought to understand that each of the leading organs referred to is connected with an associated apparatus, upon the development and condition of which much of its efficiency depends. The brain in this way stands connected with the system of nerves which extend throughout the body. The lungs are in like manner connected with, and dependent on, the arterial and venous channels and the action of the heart; the stomach, on the teeth, the salivary glands, the intestines, and other parts of the digestive system. The liver, upon the biliary apparatus and ducts connected with the heart, and required for its own discharges, and all the channels, through the whole bodily system, which equalize the overheated conditions of any part, by distributing a lower temperature than the arterialized system of the lungs. The condition of the associated apparatus exerts an important influence upon the leading organ, and may modify the exhibition of its temperamental character. In general, however, the size and activity of the leading organ is the type of that of the auxiliary apparatus, and may be taken as our guide in ordinary observations for the purposes of educational science.

2. "*If Combinations are to be Regarded, is the Prevailing Temperament to be the Guide?*"

I answer that it is so to be. As I above remarked, every person possesses, in some degree, all of these four primary temperaments,—the Nervous, the Sanguine, the Lymphatic, and the Bilious,—combined; and it is only when one is so predominant that the others are relatively un-influential in characterising the person, that we may say the person is of one of these primary temperaments. In general, they are so combined as that two or more are well marked, and in some cases all the four are apparent, blended in their due relative order. In the classification of pupils proposed by me in my former letter, in which I advise that the pupils of a class be arranged in four divisions according to the four temperaments, I mean that those in whom a given temperament predominates are to be placed together.

Whenever it is thought practicable to carry this classification a step further, the children of the Nervous temperament should be subdivided according to that temperament which predominates next after the Nervous; those of the Sanguine should be subdivided according to the temperament which predominates next after the Sanguine; and so on.

In describing these combined temperaments, I shall treat the Nervous as the most important element, and shall make it the starting point in delineating the combinations; both because, in the American people, it is, as a matter of fact, the predominant element, leading all the others in the combinations commonly presented, and more especially because in the brain, the principal organ of the Nervous system, reside those Spiritual Faculties which enable man to receive the influence of the Holy Spirit, which illuminates, equalizes and controls his whole nature, and in the susceptibility to which consists the characteristic, distinguishing mark between man and the brutes.

The indications as to which of the several primary temperaments is relatively the strongest are to be sought for in the characteristic shape and habit of the body, in its motions, in the general features of the brain as shown in the shape of the head, and in the appearance of the skin, the eyes, and the hair. The skin affords more reliable indications than either the hair or the color of the eyes; for the appearance of the hair and eyes is more frequently influenced by special causes, than is the appearance of the skin. As explained in the preceding paragraphs, the Sanguine temperament tends to give a red color to the skin, and blue to the eyes; the Bilious gives black; the Nervous is indicated by white in the skin, and grey in the eyes; and the Lymphatic, by a watery and colorless hue. The Nervous tends to a slender form, and to sharpness in all the features of the head; the Sanguine gives fullness and roundness, especially in the chest; the Lymphatic tends to give bulk and an expressionless appearance. The Bilious gives concretion and imporosity to the liquids of the system, tending to impart density to the whole, and affords those qualities which give the basis for metallic force and endurance. The Sanguine gives heat and impulsive force; the Bilious tends to low temperature and quiescent force. In proportion as the Nervous element predominates, it tends to make the hair fine, soft, persistent in its forms, and sparse.

In speaking of combined temperaments, they are designated by combining the names of the primary temperaments, in the successive order indicated by the comparative strength in which they appear in the combination.

When the combination is characterized by a great predominance of the Nervous and the Bilious temperaments, over the Sanguine and Lymphatic, it is designated as the Nervous-bilious. In this case, if the Nervous predominates over the Bilious, there is a bright, brilliant skin, with, however, a slightly sallow tinge, except around the forehead, where the activity of the brain causes a whiteness; the eyes are grey, and the hair black and very fine and sparse. If the Nervous and Bilious are about equal, the clear brilliant skin is without sallowness, the eyes are black or grey, and the hair black and fine. If the Bilious predominates over the Nervous, in which case the temperament is designated as Bilious-nervous, the biliary blood shows itself more in the tissues, evidenced by the skin being sallow, and having a passive expression, and by the pupils of the eyes being more dilated and having a colder expression, than when the Nervous predominates.

When the Nervous and Sanguine elements greatly predominate over the Lymphatic and Bilious, the temperament is called the Nervous-sanguine; and it presents the colors of red and white, instead of the black and white of the Nervous-bilious. The Sanguine distributes the color of red through the white of the Nervous. This combination presents a well-formed muscular system; the Nervous gives length of fibre and compactness to the muscles, and the Sanguine, by a vigorous pulsation and circulation, gives fullness and roundness. It is to these elements that grace and beauty of form are to be attributed. If the Nervous is greater in strength than the Sanguine, it gives a clear skin, the redness of lips and cheeks is well defined, contrasting with the surrounding white, and giving beauty in color. The hair is fine and of a pale-looking red color. The eyes are blue. If the Sanguine is about equal in strength to the Nervous, there is a more diffusive expression of the color of red in the whole skin, the hair is brilliantly red, and there is a lively and warm expression in the countenance. The eyes are brilliantly blue, and a high degree of heat is apparent throughout, in the whole expression of the body, which is like fire in its movements, volatile and quick. If the Sanguine is stronger than the Nervous, making the Sanguine-nervous temperament, the same characteristics are increased and intensified still more.

In the Nervous-lymphatic temperament, the skin is rather of a dingy color, watery and lifeless in its expression; the eyes are of a watery grey or leadish hue; the hair is of the same tendency. The countenance, especially the forehead, has a marked whiteness. If the Lymphatic is about equal with the Nervous, more tone appears in the color of the skin, hair, and eyes, than when the Nervous preponderates over the Lymphatic. If the Lymphatic exceeds the Nervous, there will be a fullness in the ganglionic portions of the countenance, and the muscles of the chin and mouth will sag downward. There will be a watery appearance in the eye-lids, and the eyes will be expressive only at times, when animated. In children, the Lymphatic system is the most active; and hence result free discharges from the eyes and nose, and from the salivary glands of the mouth. The same thing in adults indicates the predominance of the Lymphatic element. In the Nervous-lymphatic, the color is less negative, in proportion as the lymphatic predominates; but there is no very positive expression of color. In proportion as the Sanguine is added to the Nervous and Lymphatic, the color becomes more positive, showing a more decided tinge of red in the hair and complexion, and of blue in the eyes. If then the Bilious be added, it gives deeper tone to the colors; and if it be increased so as to exceed the Sanguine, it gives softness and a deep brown color to the hair.

In the Bilious-lymphatic there is a white, lifeless, watery expression in the skin, with black eyes of a dilated and blank expression, and the hair is black, and naturally tends to coarseness, a quality which is generally indicative of a rank preponderance of the vegetative life. In the Bilious-sanguine temperament, the skin is of a deep brunette color. The hair is a dark brown.

When the Nervous has about an equal share, in connection with the Bilious and Sanguine, it gives an expression of brilliancy to the brown color of the complexion, the hair, and the eyes, making it lighter than it is in the Bilious-sanguine.

If with these three elements, the Lymphatic is present in due proportion, then size and fullness of body are given, making the ganglions and muscles, and the whole contour of the form, round and well filled. If, now, among the four thus combined temperaments, the Nervous somewhat predominates, we have all which constitutes strength of muscle, density of bone, and continuance of powers, as well as beauty of the whole body, both in size, symetrical structure, brilliancy and color of skin, and grace of movement and expression.

It is easy to see how great is the variety of these combinations, but the foregoing remarks will suffice to show the external indications of relative strength in the combined temperaments. The true order of their relative strength, for the best conditions of life in the temperate zones and in civilized society, is, first, the Nervous, for mental conditions; second, the Bilious, for endurance and geniality of action in the system, this being anti-spasmodic in its operation; third, the Sanguine for warmth; and fourth, the Lymphatic for equalizing, and for the supply of watery conditions.

In general, it may be said that this order affords the highest conditions for health, longevity, and the progress of civilization.

For special vocations, however, some modifications of this order are more appropriate. The Nervous-bilious temperament is for educational purposes and influences the most favorable. This is because these temperaments are not pulsating or alternating, but are quiescent in their functional operations. But if the functions of the nervous and bilious systems exert too controlling an influence, and are too much stimulated by the processes of the school, growth is checked and decrepitude results, for want of the healthful influence of the spasmodic action of the lungs and stomach. Hence, active out of door sports should be particularly encouraged in children of this class.

One great difficulty in carrying this method further than the four-fold classification heretofore suggested by me, is found in the fact that while physiologists are generally agreed in recognizing the four leading temperaments substantially as above described, they differ widely in regard to the exact relation which is marked by each, with and upon the mental conditions of the brain, going so far as to characterize them as the poetical temperament, the musical temperament, the sensitive temperament, &c., so as to confuse the whole subject of physiological investigation.

Physiologists have heretofore failed in understanding the relations of each temperament to the others. They have studied what have been termed the vegetative functions, to the disregard of the mental. They have either wholly omitted mental conditions, or have given them no proper form and order. They have given more credit to the vegetative

functions for influence upon mental conditions than they ought to receive. They have regarded the temperaments as the conditions of mental dispositions; whereas the conditions are in the brain, and the temperaments in their combination, act reciprocally under it, being the recipients of the mental forces. Phrenologists have not rightly apprehended the general division of the mental qualities of the brain, and therefore could not give a proper analysis of the mind and its qualities. They have known the Intellectual Faculties and the Social and Animal Propensities; but have not known how to define the Spiritual, the Meditative and Intuitive feelings. They have recognized only that passive existence which the Spiritual Faculties have in connection with the Social Propensities; but have not recognized the activities of the Spiritual Faculties, which the influence of the Holy Spirit induces.

These four colored portraits present the phenomenal aspects of the describable outgrowths denominated temperaments centralized in these four characteristic qualities, and delineated as fully the art of coloring can present them in the appearance of the head. As far as physiologic knowledge has admitted, we have described their objective manifestations, and the influence of each in the phases of human life, and have pointed out the functional seat and center of each.

Thus far we have been treating of that which is visible and tangible, and therefore capable of description.

We must always distinguish between these objective facts, of which the senses take cognizance, and among which we discriminate by the aid of Individuality, and that indescribable something which we call the soul, which can be observed only by its manifestations through the body; but of which the fair deductions of proper reasoning, from the premises here stated, give us cognizance. The spirit itself we cannot define. Besides the physical organization which man possesses, he is, by his creation, a living soul, existing in this respect in the image of God, who is a Spirit. And when we speak of the body or brain being the residence of the soul, we speak not of an essential location of the spirit in space, but of the seat of its all important, centralized visible manifestations.

3 *“How are these Distinctions of Temperament to be made Available?”*

1. *In discipline*; 2. *In instruction?*

The first condition to making these distinctions available, is for the teacher to consider his own temperament, in connection with those of the children under his charge. The teacher is always more likely to gain an ascendancy over children who are of the same temperament as himself, than over others, especially when the general form of the heads are alike. Those in guiding whom he will find the most difficulty will generally be those of a temperament the antithesis of his, especially if the relative order of development of the several groups in the organization of the brain be different from his. If the teacher observes this fact, he will be able better to adapt himself to the children who are unlike him in temperament, and to adapt his dealings with each, to their temperamental peculiarities, and thus gain an influence over them.

It is essential to efficient teaching that the teacher should ascertain the relation between his own temperamental organization and that of the child he is dealing with. This is the way intelligently to acquire an ascendancy. He must realize how much of the life of a child is, by nature, in the physical and vegetative functions, what part is in the Intellectual Faculties, and how little there is in the Spiritual, and why this should be so ; and, by a careful observation of the temperamental disposition of the child, he will learn what faculties he must appeal to, in order to get possession of the affections. A child of a Sanguine temperament and active Social propensities is full of play, and if the teacher would gain ascendancy over him he must enter into his plays. This is the way to gain the possession and guidance of those forces which he desires to bring forward into the Intellectual faculties.

In order to do this he must establish the temperamental affinities between them. He must come to the child's condition, and not expect the child to come to his. If he is nervous, or mentally exercised unfavorably toward a child, that child will imbibe first that about which the teacher is thus exercised, instead of what he wishes to teach him ; and he will feel in himself a resistance. Perturbation in the master begets the same in the children ; and without knowing it he is doing the very thing he would not, and leaving undone the thing he desires to do. Although the teacher cannot modify his temperamental disposition so as to meet that of the child, yet, if he is aware of the diversity of temperament, he may, by self-restraint and control, modulate his expression and bearing to the child, so that the child will be able to know and feel what he wishes to impart. It is by the teacher's own mental effort, adapting himself to the volatile and lively temperamental disposition of the child and to his playful ways, that this affinity is established.

The first step in teaching is to gain attention. The Sanguine child will be on the alert, immediately to hear what is going on ; and the same temperamental disposition that makes him quick to listen when the teacher speaks, makes him quick to be diverted, unless his mental organization is such that his thoughts are centralized in the contiguous faculties running through the centre of the head, causing his attention to be continuous, or unless his restraining faculties are large, in which case, if the teacher can retain his attention, it will be effective. The Lymphatic child is more slow in receiving impressions, and they are not distinct nor long retained, unless the appeal made is to the faculties of Alimentiveness, and then the attention is secured at once. In the Bilious child, if the liver is called into predominant activity, the activity of the Lymphatic and Sanguine systems is proportionately checked. The characteristic of this child is inactivity, with a tendency to segregation and quiescence. The impulsive nature of the other temperaments has given way to the passive nature of the bilious. The instruction which the teacher imparts is not eagerly received, but what is received is more indelible. The Nervous-bilious child does not give attention so quickly as the Sanguine ; but when his attention is gained it is more likely to be con-

tinuous, for the exercise of the Intellectual faculties is pleasurable to him, and the nature of this combination of temperaments is quiescent and not marked by pulsative and vegetative diversions. If however, this combination is excessively predominant, the liver will be called into too great activity by the requirement of the brain, and the activity of the stomach and lungs, —the Lymphatic and Sanguine systems—will be proportionately diminished, and the growth of the child is checked. Where this predominance appears, great care should be taken to promote active out of door sports, and secure all the external conditions of active vegetative life.

It will be difficult to get the attention unless the teacher has the affections of the children. The attention having been gained, the next thing to be regarded is to maintain those affections, and so to administer the methods of discipline as to keep them, while also exciting a sufficient degree of Cautiousness to give circumspection and keep the mind on the alert. The teacher is not to abandon the use of fear, but must rely on it as one of the most important conditions. He is not merely to use it on rare occasions; but, in a proper degree, and subordinate to love, he is to use it continuously. When the teacher has the attention and the love of the child, and, subordinate to that, a sufficient activity of the restraining faculties, Cautiousness, (or Righteousness), Secretiveness, Conscientiousness, Firmness (or Steadfastness); the mind is open to him, ready to receive and appropriate whatever instruction he may impart.

Assuming these relation between the teacher and the children to be established, I proceed to answer the above question in its application to the discipline and instruction.

(a) AS TO DISCIPLINE :

1. *What Temperaments are best Treated by Coercive Means ?*

2. *What by Persuasive ?*

There is no particular distinction between the temperaments, as such, in respect to whether coercive or persuasive means should be used. The selection between these two kinds is governed by other considerations. But if either is to be used, the distinctions between the temperaments are of great importance, in connection with a knowledge of the mental disposition, in determining the nature and degree of the means, (whether coercive or persuasive,) which should be used. Thus to require a child to stand still for a certain time would be a much greater punishment if he were a Sanguine child, than if he were a Lymphatic or Bilious child. To impose a punishment requiring a considerable physical activity, which will be very oppressive to the Lymphatic or Bilious temperament, may prove a mere frolic to a child of the Sanguine temperament. The same distinctions apply to persuasive measures. The promise of a cookie may be a strong inducement with the Lymphatic temperament, while to produce the same persuasion on the Nervous temperament the promise of a story or a picture, will be more

appropriate, and to the Sanguine temperament, the promise of a game of ball. Every teacher observes these differences in children. What I would point out is that they are chiefly dependent on, and explained by temperamental conditions, and that a classing of children by temperaments, and a due regard to the affinities of the mind directly affecting the temperamental conditions, would very much facilitate the work of instruction and diminish the necessities of discipline.

If the teacher finds a Lymphatic boy dull and stupid, he should ask if the mother gives the boy all the food he wants, and if she does, he should ask her to diminish his allowance. The abundance of food engrosses the activity of the system in the stomach, and the child cannot learn his lesson until he has digested his too hearty meal, or if he does, derangements of the stomach will result. Instead of whipping the boy for his dullness, the mother should be required to diminish his supplies of food before school hours, and then he can learn. If the Lymphatic child is made hungry, Alimentiveness in the brain is called into activity, and if the next contiguous faculty, Destructiveness, is large, he will begin to move to supply his want; if the next faculty, Secretiveness, is large, he will be sly to look about him to find how he can help himself; if the next faculty, Combativeness, is large, he will be ready to fight for food. In this way, depriving the stomach of its food, awakens the vital forces which are resident in the propensities. Now if the deprivation is not severe, the forces of the mind, thus awakened, can be called forth, by the teacher, into the Intellectual Faculties and exercised there. But supplying the stomach with all it will receive, in cases of this temperament, will preclude mental activity. As this temperament is more or less predominant in almost all children, due attention to the food is of fundamental importance, in endeavoring to control and guide mental activity.

The temperaments are all susceptible of influence by mental and physiological means, and the activity may be stimulated and may be distributed from one to the others; but different combinations of temperaments are to be *reached* through different kinds or methods of persuasion, to be chosen with reference to the peculiar mental disposition of the subject. The stomach and the lungs, being both spasmodic, as it were, harmonize with each other, and either may be readily influenced and stimulated through the other. So the brain and the liver, being quiescent, harmonize, and may be influenced by each other. The brain is more directly dependent upon the liver than upon either of the other two organs, and therefore by a great activity of the brain, the liver becomes torpid. The direct means for influencing the vegetative temperaments are found in the bodily conditions, respectively, exercise, food, and sleep. Persuasive means, unless the nervous temperament predominates, are only the indirect means of influencing the temperaments. The difference between different persons, in their susceptibility to persuasive means, is mental, and depends on the conformation of the brain, not upon temperamental char-

acter. Under appropriate circumstances either coercion or persuasion becomes useful as indirect means for securing the attention and control of children of either temperament. My explanations as to the considerations which should determine us in choosing one kind over the other, and as to the best methods of employing them, are reserved until I come to answer the questions in the third division of your letter.

(b) "AS TO INSTRUCTION.

1. *What Temperaments are most Inclined to Study?*

I answer—the nervous temperament, resulting as it does from the predominating size and activity of the brain, and giving vigor, and activity to all the mental operations, is the temperament, which in connection with a development of the Intellectual Faculties, and with the necessary bodily conditions, characteristically displays intelligence, and this is the temperament which is most favorable to study. There is no necessary difference between the other temperaments, as such, in this respect. It cannot be said that either one, as a temperament, implies any superior inclination to study, with the exception of the remark already made upon the superiority of the nervous-bilious temperament, nor is it accurate to say that the Nervous temperament inclines its possessor to study. It is not that this temperament prefers study as such; but that it is the temperament best adapted for any occupations involving or requiring activity of mind. It is upon the phrenologic development of the brain organs, relatively considered, more than upon the temperament, that the inclination to study chiefly depends. The nervous temperament gives a general predisposition to mental activity. In childhood, the animal region of the brain necessarily predominates, by its physiological predetermination, over the intellectual and spiritual regions; and while this remains the case, the activity of the mind seeks exercise, not in study but in other pursuits. In adult life, if the intellectual region of the brain has acquired predominance, this activity will predispose the person to take an interest in studies; and if biliary conditions are favorable, the necessary adherence, and love of study, perseverance, and continuousness of effort are displayed.

2. *What Modifications in Treatment should this Lead to?*

The teacher should first get his mind in immediate contact with the sensitiveness of the children. The Lymphatic children should be seated immediately at hand, near the teacher so that he may more easily arouse them. The Sanguine children may be seated far away, for their attention can be quickly called. The Nervous may be seated next beyond the Lymphatic and the Bilious, between the Nervous and Sanguine. This puts the cooler Bilious temperament next the volatile Sanguine.

There would be more success in teaching if these four divisions were separated, and each put under a teacher of corresponding temperament. But it should be borne in mind in carrying out such a classification, that the apparent temperamental distinctions are greatly modulated by parental and home influences, differences of mental disposition, constitutional peculiarities and conditions of necessity, health, food and fatigue.

3. *What Temperaments need Stimulating to Study?*

From the answer to a previous question it will be seen that with the exception of the Nervous temperament, there cannot be said to be any difference in this respect; but there is a difference in choosing what means shall be used to stimulate them.

The Lymphatic child is to be stimulated to study by moderate abstinence from food. The home arrangements exert more influence in this respect than is usually regarded. Bilious children are to be stimulated to study by encouraging their plays. The teacher should go into the play ground with them, and by vigorous sports awaken the pulsative and vegetative functions, which will re-act on the brain. Sanguine children should be stimulated in the same way, and their studies should be more interspersed with relaxation, in accordance with the demand of their more volatile nature.

(6) *What Considerations as to the Different Kinds of Study have Reference to the Several Temperaments?*

The considerations which bear *directly* on the adaptation for a particular kind of study arise chiefly out of the peculiar mental organization of the pupil. These will be discussed in answer to other questions. But the temperaments have an important bearing upon the adaptation of the person to his pursuit or vocation in life; and therefore have an indirect bearing on the choice of studies. Without a knowledge of the mind and the temperamental conditions, in their bearing on the practical work of life, young men are often led or put into special vocations by caprice or fancy, or what we may call accidental circumstances; and do not find themselves in the vocation for which their constitution best fits them. But if we examine the successful men in various callings, in reference to their temperaments, we find remarkable evidences of the relation between the special vocation and the temperamental condition. Thus in successful agriculturists, all of the temperaments will be found blended, and the instances of special temperament are a less individualized phase. In these pursuits in the temperate latitudes, there is in general, no tendency to a special development of one temperament, but in the torrid and frigid zone, there is an alternative tendency. There is however, this qualification that the nervous element is less prominent than the others, and the Sanguine somewhat more prominent.

The bakers are characteristically predominant in the Lymphatic-sanguine temperament; for with them a sensitive organization relative to atmosphere, gases, and heat is requisite. The good cook is proverbially stout and quick tempered. The butchers are characteristically Sanguine with a predominance of the organ of Destructiveness. The iron-master and mine-worker will be found usually characterized by the Bilious temperament, with a more metallic and cold phlegmatic constitution. The scholar and merchant are characteristically of the Nervous temperament.

It is not of course meant that the possession of either of these temperaments is enough to fit for success in the corresponding vocation; but that some degree of it is usually one of conditions which should be combined with the right mental qualifications, to ensure the best fitness for the work. In each vocation there are special talents, depending upon special order of mental organization.

The importance of the temperaments in reference to the selection of studies is, therefore, chiefly in its bearing upon the choice of a profession or vocation in life, in reference to which some of the studies to be pursued in the later part of the course should be chosen.

Very Respectfully,

Your obdt., servt.

JOHN HECKER.

HENRY KIDDLE, Esq.

DEAR SIR:—Having in a previous communication pointed out the prominent characteristics of the different temperaments, and shown that variations should be made in training and educating, to correspond to the temperamental necessities and distinctions, so as to combine them in equal force, I now proceed to consider the questions embraced in that division of your letter of July 27, which is marked (B).

1. *“What General Principles, (if any) Founded upon External Manifestations of Cerebral Structure may be Adopted as a Guide in Training the Faculties of the Mind?”*

To indicate all the general principles which should aid in guiding the teacher would be to set forth almost the whole science of the mind. There are, however, certain general principles which are of importance as preparing the way for the more specific questions that remain to be answered. I will endeavor to indicate the ground sufficiently to make clear the relative place and importance of the specific principles and laws which I shall afterwards state.

These general considerations are—1. The Grouping of the Faculties. 2. The Functions of the Spiritual Faculties; 3. The Law by which Faculties Combine and Associate with each other; 4. The Method of Observing the Development of the Organs in any given head, and 5. The Law of Development.

THE GROUPING OF THE FACULTIES.

In a former communication, and by the Phrenologic bust of Washington, it has been explained that the faculties are associated in three groups. You will observe that upon one side of the head, in the Phrenologic bust of Washington, of which a view is here presented, I have given the general groups and the clusters or subdivisions of groups, in which the faculties exist, while upon the other side is stated the special nomenclature of the individual faculties comprised in each group and cluster. The three groups and their respective faculties are marked in lettering of different sizes; that employed for the Spiritual Faculties being largest, that for the Propensities, smaller, and that for the Intellectual Faculties, the smallest of all; corresponding with the gradations, in size and number, of the brain organs. The organs of the Spiritual Faculties are the largest in size, but fewest in number, being only seven on each side of the head. Those of the Propensities are smaller, and eleven in number on each side. Those of the Intellectual Faculties are the smallest, but are eighteen in number on each side. Each of these groups has a qualitative force peculiar to the faculties of that group, the true nature of which is indicated by the name and order which is marked upon the bust.

The organs of the Spiritual group which are in the front part of the head; namely, Brotherly-Kindness, Spiritual Insight and Aptitude, constitute a cluster which may be characterized as the Intuitive cluster; while those in the back part, namely, Steadfastness, Righteousness and Hopefulness constitute what may be characterized as the Meditative cluster. The clusters are brought into a realization of the Truth, and into oneness, by the central faculty of Godliness, if all these exist in their proper order. The faculties of the Intellectual group classify themselves, in the same way into the Perceptive cluster, the Conceptive cluster, and the Combinative cluster, and the regions occupied by these clusters, respectively, are marked upon the bust. National characteristics largely depend upon the relative predominance of these clusters. Moreover, in any civilized society, men unconsciously classify themselves according to this order, those who have similar predominance in the clusters consorting with each other. When a number of men voluntarily associate together in any one pursuit, there is an organic reason for it in the similarity of the order of their faculties.

By referring to my former letter in which the names of the Faculties are given in their associated order, you will see more clearly the combinations in which they appear upon the bust.

The diversities of mental character arising from the threefold division or grouping of the faculties, and the relative predominance of the groups, may be illustrated and contrasted, by taking as types of the three classes the Lawyer, the Theologian, and the Politician. These do not characteristically differ greatly in the circumstances of their development, except

in the brief period of professional education, and will, therefore, serve to make more clear the contrast between the groups. Of these classes the Lawyers will afford the most numerous illustrations of the Intellectual or logical mind. Physiologically, they tend to activity in the Intellectual group, rather than in the Social Propensities or the Spiritual Faculties. In mental process, they subject everything to the analysis of the faculties in the Intellect, particularly in the Perceptive cluster. It is their forte to perceive and discriminate clearly, and to command the resources of language, both in speaking and in writing; but all this they may possess without that executive force and administrative ability which rests in the predominance of the Animal and Social Propensities, led by Destructiveness, (or Executiveness,) one of the faculties of that group. Moreover, they may possess either or both of those characteristics, without that quality which is termed the Judicial mind, which results from the predominance of the Spiritual group, led by Righteousness and Steadfastness, or as these faculties, in their natural development, are called Conscientiousness and Firmness.

The Theologian will serve as the type of the class in whom the Spiritual Faculties are predominant. He seeks, not merely to discern truth by means of its outward, objective forms and proofs, through the Perceptive Faculties, but he seeks rather to receive and realize it in his inward consciousness; and the way to do this is by the direct influence of the Holy Spirit upon the Spiritual Faculties. He claims that by this Spirit he has been called to minister to men in holy things. There are many Theologians who reason only intellectually like the Lawyer; but, though Spiritual Truths may be analyzed and expounded in this way, the disquisition which the Intellect gives cannot directly, though it may indirectly, induce a Spiritual realization of the Truth in the consciousness of the hearer. The habit of using certain sounds and formula of words for the expression of the activity of certain faculties, gives only the objective means of awakening and exercising those faculties in another person. In order to bring the truth directly to the realization of the spiritual consciousness of the hearer it is necessary that what is expressed should be first realized in the spiritual consciousness of the speaker. If it is so possessed by him through the instrumentality of the Holy Spirit, the communication of the Truth by him will be with power. This spirit in him gives the inward or subjective condition for religious teaching. The one without the other is the form of Godliness without the power thereof.

The Politician is successful, in his peculiar calling, because of the predominance in him of the Social and Animal Propensities. It is in these that the forces reside, and, if these organs are largest in bulk, then exists a great activity and force in these faculties. If, instead of being drawn forward into the Intellect, or upward into the Spiritual group, the forces are exercised in the Propensities, and are sufficiently restrained by Cau-

tiousness and Secretiveness, the man will possess that energy, pugnacity, social influence, and tenacity which enable him to lead other men in public affairs. Men in successful political life will be found, by the observer, to possess breadth of head in the region of the faculties of Secretiveness, Cautiousness, Destructiveness, and Combaticiveness.

A degree of the same development, in the Theologian, accompanying the predominance of the Spiritual Faculties, constitutes the good organizer, and tends to make a leading ecclesiastic.

These generic distinctions between men, arising out of different predominance in the groups, are of prime importance, and are to be kept in view at every step in the discussion of mental science, or of the history of opinion. This is illustrated in one respect, to which it is necessary to call especial attention, before we proceed to describe the qualitative character of the several faculties of the Spiritual group.

Men understand language, and use it, with different significations, according to their organization in this respect; and the very word with which we designate a mental phenomenon may represent an essentially different fact, according as the one group or the other predominates in the person speaking or hearing it.

A description of the character and functions of the Spiritual Faculties cannot be rightly understood without attention to this relation between language and mental organization.

The word *Love*, as the expression of a mental phenomenon or state, in a mind in which the Spiritual group predominates and has been awakened, designates a different state or affection from that designated by the same term when used by a man in whom the Spiritual Faculties are dormant and the Propensities predominate. The former is a principle not inherited, but the reflection of the Divine Nature, wholly unselfish, having for its objects, primarily, God himself, and next the welfare of fellow-creatures. This is the love which the Gospel teaches, and which was manifested in Christ, and of which the Apostle speaks, when he says—"Let us love one another: for love is of God: and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God: for God is love." The other affection or state designated by the same term, love, is the activity of Adhesiveness, or other of those Social affections or even mere Animal desires, which are among the Propensities. The love of husband and wife, love for offspring and children, love of home, and love of self, love of friends—all these, beside other Propensities, are implanted by the Creator, having for their object the continuance of the race upon earth, and the social harmony necessary for that object.

THE FUNCTIONS OF THE SPIRITUAL FACULTIES.

By nature the Spiritual group is not predominant in activity. Unless energized by the power of the Holy Spirit, its faculties are passive; for although they have a certain natural exercise, it is subordinate to the Propensities or the Intellect, and does not amount to an activity which rules them.

The true function of these faculties is reflective, in the strictest sense; and the necessary condition for this function is a condition of impressibility and susceptibility, depending on the size and order of development of the organs, and the proper temperamental conditions.

Metaphysicians, not recognizing the reality of a Divine influence upon the hearts of men, have defined reflection as the process by which the mind turns itself back upon itself, and its own consciousness; and have asserted that every thing exists previous to reflection, in the consciousness, comparing its function for consciousness, to what the microscope and the telescope are for the natural sight, not making the objects, but illuminating them, and discovering to us their character and their laws.

But the mind does not only turn itself back upon itself in reflection; it may turn itself toward God, so to speak, and receive His influence by reflection. The Scriptures, and the religious history of man, and our own experience, alike teach us, and the science of mind establishes, that the Truth, which is single, entire, and absolute, is reflected in the mind of man, by the instrumentality of the Holy Ghost, in the Divine order, *viz* :—Godliness, Brotherly-Kindness, Steadfastness, Righteousness, Hopefulness, Spiritual-Insight, and Aptitude.

It is this reflection of the Truth, in its oneness, which is the true function of these seven-fold Spiritual gifts.

They receive the Truth passively, as it were, and become consciously aware of its power; and, according to their order, they shed it within the consciousness, and upon all the faculties, and upon mankind around.

This reflection varies in accordance with the organic order of these faculties in the individual, and the resulting gifts proceed in accordance with the order of development. The reception of the influence of the Holy Spirit does not necessarily or immediately modify the order of development of the Spiritual Faculties among themselves; but it does give them, as a group, predominance in influence over the other two groups, the Intellectual Faculties and the Social Propensities.

When all the Spiritual Faculties are developed, in their true order, as above stated, and assume an energy predominating over the other groups, the Propensities are, by the force of the Spiritual nature, overcome, and their various faculties, particularly Destructiveness, Cautiousness, and Secretiveness, are brought into requisition to execute the Spirit's behests, while the Intellect also is called to answer its demands, both in synthesis and analysis. Thus God works in us "both to will and to do of His good pleasure."

It is not, however, left to individual man to manifest the Truth. God through Christ, manifested the Truth in its perfect order in human organization. Christ's conversation with his disciples before He suffered, and His prayer for them, and for those who, through them should also believe, teach us that He came to manifest eternal life, that is He came in order that men might know God; that the Spiritual life and keeping of His followers depend upon their being united in Love, as He organized them; and that their sanctification depends on the Truth, which He asked the Father to send them. That thus organized and guided, they were sent into the world, though they were not of the world, to the same end that the Father sent the Son into the world; and that it should be through their Word that others should believe on Him; and that all disciples must be united in love in the method of His appointment, in order that the world might believe on Him. Thus by the Church, which Christ founded, associating with Himself twelve persons, the Truth is to be manifested in its harmony and completeness, as it never could be through individuals with their diverse organizations and remaining sinful dispositions, or through more numerous bodies.

NOMENCLATURE.—The principle upon which the location of the organs has been usually defined by Phrenologists is to indicate the region occupied by each one, when it is predominant, and not specially modified by other faculties or by the unequal development of its own parts; and the principle upon which the faculties have been named by Phrenologists is to take the extreme manifestations of each, when not specially qualified by others, to characterize its quality.

In entering upon the subject of individual faculties, it is necessary to recognize that Dr. Gall, in his own mental organization, was disposed to conceive a principle upon the suggestion of a fact or phenomenon, and then sought for other facts to support the principle in its fullest extent. Dr. Spurzheim, by his organization, was disposed to perception, and hence, by more special observations, was led to narrower deductions. He saw the necessity for a system, based in a constructive order, upon the perceptive facts, observed in general and in detail. In the main, his more specific investigation substantiated and gave point to the principles conceived by Dr. Gall.

In defining the qualitative character of the faculties, and delineating the position of the organs, it is of the utmost importance to regard the variations which are caused by the influence of the group which may be predominant—by the force of large Propensities, by the modifying influence of a cultivated Intellect, by the influence of awakened Spiritual Faculties, which illuminate and imbue the whole being—and also by the consorting of the special faculty in question with faculties

contiguous to it, whether in the same group with itself or not. Each of these conditions affects the position and general shape of the organ and the qualitative character of the faculty, and often, indeed, the whole shape of the head, and must be taken into consideration in order to a correct analysis of the faculties in any given mind.

I have adopted the names given by Dr. Spurzheim to all the faculties, excepting those in the Spiritual group. In delineating the faculties of this group it must be observed that we are contemplating, not man as an animal, merely, perverted and lost, but also man redeemed, and restored to the image of his Creator. The reader of Drs. Gall and Spurzheim's delineation of the faculties will see that, even in regard to these Spiritual Faculties, which the latter terms Sentiments, they look among the animals for the proofs of their existence, and when they describe them as manifested in man, it is chiefly in their natural and low state. Thus regarded, the nomenclature which Dr. Spurzheim adopted is not inapt; but the true and high activity of these faculties as they should be awakened under Christianity, requires names of deeper significance than mere Moral Sentiments.

GODLINESS.—This faculty was first designated by Dr. Gall, the founder of Phrenology, as the organ of Theosophy, or the organ of God and Religion; and in giving it this character he was right. But Dr. Spurzheim, who treated Phrenology by an intellectual analysis, denied that man can know God; and stated that this faculty is only a sentiment, and is blind. He accordingly termed it Reverence.

If we ignore the true life of the Spiritual Faculties, and regard man only in his fallen estate, and unregenerated, this would be a just description of the faculty. Dr. Spurzheim did not sufficiently regard the facts of the Religious nature and history of man. God does make Himself known to men, by His Holy Spirit, who has direct, immediate intercourse with them through this faculty, and through it illumines, first, the Spiritual nature, making it HOLY, and so illumines the whole mind, giving it a godly character. I have adopted, to designate this faculty, the term Godliness, which is that used in the Holy Scriptures.

The natural tone and manifestation of the faculty of Reverence or Godliness, is humility, and it is to this receptive frame of mind which the Scripture characterizes as the humble and contrite heart that God promises His presence and grace. But the mind is by nature indisposed to receive the Spirit of God, because the Propensities predominate, and by calling the Perceptive Faculties, which are sensuous, into their service, they rule the Intellect and overpower the Spiritual Faculties. This is the carnal mind which is enmity against God. When the Propensities are strong, therefore, they intercept the exercise of this faculty; and for this reason the passions must be subjugated and held in control, in order that the mind may be in this meek, receptive state.

This faculty of Godliness is, as it were, the eye of the Soul. Its special function is to receive the Holy Spirit, as the eye receives natural light. When the mind examines its own consciousness in comparison with the indwelling consciousness of the Spirit of God manifesting His influence in the heart, a self-evident conviction of our own short comings and sinful state arises. It is apparent that while God is good to all, the just and unjust, and manifests His Divine love to all mankind, we, however well disposed, are imbued with selfish motives, and do not fulfill this law of love. This self-examination, and consciousness of sin in contrast with the Spirit of Godliness, gives the opportunity for growth in humility and grace, and opens the mind more and more to the renewing power of the Holy Spirit.

This fitness to receive the grace of God, and to become transformed by Him, is enlarged and is afforded its true conditions, when the faculty of Brotherly-Kindness is next predominant, in accordance with the order which Christ established, He declaring that when two of His disciples agreed touching what they ask, they should receive, and that where two or three were together, He would be in the midst of them.

BROTHERLY-KINDNESS.—Dr. Gall and Dr. Spurzheim designated this faculty as Benevolence. The former was somewhat at a loss to distinguish it from Conscience and the Moral sense. Dr. Spurzheim's observation of this faculty seems to have been more specific, and he describes it as different from the moral sense, and as a fundamental power, producing mildness and goodness and a long catalogue of modified actions variously styled; benignity, clemency, mercifulness, compassion, kindness, humanity and cordiality.

I place it next in order to Godliness, because this is the order of the Spirit of the Holy Ghost, which makes love to man the second great command. Godliness is the regulating force of Brotherly-Kindness.

This is the foremost of the sympathies. When awakened by the Holy Spirit, it gives the desire and the power to bear the sufferings of ones fellow beings. It is in this faculty that the virtue of Christian helpfulness finds its practical exercise, in the same sympathy which led our Saviour to suffer on the Cross for mankind. It was through this faculty in the Apostles, that Christ's promise, to give the power of curing diseases, to those who had faith, was fulfilled in them. The ordinary benevolence of men has relation chiefly to the outward and bodily wants of those in distress. The full and Christian activity of this faculty, when awakened by the Holy Ghost, is with regard to man at large without respect of persons, although its more specific exercise has regard to those fellow creatures, who are dependent on the individual, or immediately around him. Its object is not merely the bodily and temporal welfare of men, for its own sake alone, but it cares more especially for their spiritual life, and for their bodily welfare as the condition of inward life.

The organs of these two faculties, Godliness and Brotherly-Kindness, are located contiguous to each other, in the central portion of the head. The right exercise of each depends on the exercise of the other. "If a man say he love God, but love not his brother, he is a liar, and the truth is not in him."

Ethical teachers are accustomed to put Conscientiousness, or Righteousness, before Brotherly-Kindness, in importance. But our Lord Jesus Christ teaches us that supreme Love to God, and a Love to our neighbor equal to that for ourself, are the two, first principles, upon which all others depend. The leading principle is Love, and Righteousness is to be inspired by it and to modulate its action: Righteousness is the breastplate; its function is to guard and restrain.

STEADFASTNESS.—This is the faculty which Phrenologists, not sufficiently recognizing its higher relations with Spiritual qualities, have designated as Firmness. It has no direct relation to external objects; but its function is to add its own positive quality to the manifestations of the other faculties. Thus in combination with the social affections, it assists in giving constancy to those affections: with the executive and administrative faculties, it tends to stability: with the Intellectual Faculties, it gives steadiness and permanence. It is often said that, if this faculty is deficient, the person is yielding, and pliant, and subject to follow the wills of other persons; but this is more often otherwise; for though it be deficient, the Faculties of Self-Esteem, Inhabitiveness, Philoprogenitiveness, Approbateness, and others of the Social Propensities, still may, and commonly do, give persistency. If it is too predominant, and unregulated, it necessarily shows a strong individuality, and it overrules, or rather, holds back other faculties, and results in obstinacy and stubbornness.

Dr. Spurzheim defines this faculty, as he does others of the Spiritual group, as a peculiar natural sentiment, and in delineating its influence upon the character, he does not go beyond the scope it has in the natural and sinful state of man. This view necessarily resulted from his method, in which he delineated every thing in the condition of the predominance of the Propensities and the Intellect, taking man as he found him at large.

When, however, this faculty is awakened to Spiritual life, it finds its true function in its relation to the central faculty of Godliness, next to which it lies. That staidness which is inspired and regulated by the love of God, is the true quality of this faculty, and it gives to the whole mind a nobler character than any mere sentiment of firmness. This quality the Scriptures designate Steadfastness, and I have adopted that term. Even when Steadfastness predominates over the Propensities, as it ought always to do, yet so long as it stands in its proper order toward the other Spiritual Faculties of Godliness and Brotherly-Kindness, which should

precede it in order, it is incapable of that abuse which we have indicated as obstinacy. If it be ruled by love to God and men, and combined with Righteousness, which is next contiguous to it, it gives the highest inflexibility of heroism and martyrdom, without stubbornness or intractability. In the knowledge of God, the mind finds the ground and rock of Steadfastness, always looking at, and, in feeling, resting upon, the eternal and immutable. Thus Asa cried in his prayer for help against the invasion, "We rest on Thee, and in Thy name we go against this multitude." The Psalmist gives constant expression to this fixedness of heart; and he points to Godliness as the ground of it, when he says, "I have set the Lord always before me: because he is at my right hand, I shall not be moved,"—and again, the righteous "shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord." And the Apostle delineates this virtue of Steadfastness as related to the right activity of the Spiritual Faculties, calling for the whole armor of God, that we "may be able to withstand in the evil day, and having done all, to stand."

This is the first of the *Restraining Faculties* of the Spiritual group. Through it, in connection with the other restraining faculty, Righteousness, comes control, and the retention and continuity of power.

RIGHTEOUSNESS.—This is the faculty which, by Dr. Spurzheim, is called Conscientiousness. It is the moral sense; the sense of right and wrong and of moral obligation. In the natural state of man this faculty, like the other Spiritual Faculties, is subordinate to those of the other groups; and metaphysicians, analyzing their own consciousness, or studying the consciousness of men at large, have, of course, been unable to agree upon the nature of this feeling. Some have asserted that the moral sense arises from self-love, that is to say that the ultimate test of right and wrong is, what is in the highest sense for our own interest. Others, that the love of praise is the source of this feeling. Others still, that it is a deduction by reflection, from benevolence and sympathy. Others, again, having perhaps higher mental organizations in view, have traced it to a sense of the fitness of things, or the hope of eternal welfare.

Now, in point of fact, in a man in whom the Spiritual Faculties are not predominantly active, if the faculty of Approbativeness among the Propensities leads the mind, Conscience or the moral sense will be subordinated in activity to that; and it is a just description of this faculty in such a mind to say that it depends upon the love of praise. Again, in a mind in which Cautiousness and Secretiveness predominate, especially if Hope is also large, the judgments of Conscience will be, as some philosophers have declared them to be, based on utility and the fear of evil. In the same way, all other theories of Conscience will be explained, if the combinations of other faculties be considered with it, whether this or the other predominate in the combination. These facts elucidate both the diversities of the action of Conscience in different minds, and the contradictory theories which philosophers have formed.

There is a special sense of right and wrong resting in the Conscience, in the limited conditions of moral or spiritual life to which man is disposed, and hence many ethical philosophers, ignoring the spiritual judgment, have by a sort of eclecticism made Conscience dependent upon fortuitous circumstances. This is as far as philosophy seems able to go.

When the Spiritual Faculties are awakened, the moral sense is no longer a sentiment, led by and depending on analytic or selfish faculties; but its true individual character and relative order appears. It is illumined by the Holy Spirit, and it controls, stimulates, and reproves all the activities of the mind. This is Holiness, without which no man shall see God. In its fulness, it was manifested by our Saviour Jesus Christ, alone. If we seek for Truth in its singleness and entirety, and, in the humble spirit, strive to receive it, hungering and thirsting after it in the way of Godliness, we shall all receive the same Truth alike, as it was manifested in Christ Jesus, as He declares Himself, "I am the Way, the Truth and the Life;" and when we understand the diversities of mental organization we shall all unite in the absolute Truth, although diversities of manifestation will continue. When Conscience is thus enlightened, being, as the Scripture terms it, Righteousness, it bears witness in the heart that one is the child of God.

If Steadfastness be insufficient, and the practical life, therefore not held in conformity to Righteousness, the latter faculty acts rather by reproof and self-condemnation, than as a guide and a source of confidence.

The Apostle indicates the relation of this faculty of Spiritual knowledge and judgment to those of Godliness and Brotherly-Kindness, which, in the true order, lead this, when he says "may your *Love* abound yet more and more in knowledge and in all judgment."

These two last described faculties, Steadfastness and Righteousness, are the *Restraining Faculties* of the Spiritual group. In this respect, their influence has some analogy to that of Cautiousness and Secretiveness among the Propensities. Through Steadfastness and Righteousness come that weight of judgment, that abiding in the Truth, that soberness and vigilance, which are proper and right in all things. These qualities are peculiar to Christian virtue, because they derive their inspiration, not from the Propensities, but from the knowledge and love of God, as manifested by Christ Jesus, and shed abroad in the heart. A man in whom these qualities are strongly marked must lead others, because others of less strength in these faculties will lean upon and follow him.

Steadfastness, when in combination with Righteousness, and with Cautiousness and Secretiveness, and led by the predominance of Godliness and Brotherly-Kindness, gives that prevenient grace which is so little understood in the Christian life. It is through this combination, under circumstances of overwhelming necessity in the surrounding condition of men, that the gift of prophecy results.

HOPEFULNESS.—Dr. Gall considered Hope as belonging to, or a part of, the function of every faculty. Dr. Spurzheim criticised him in this respect, saying that he confounded this peculiar feeling with desire or want; and Dr. Spurzheim describes buoyancy and elation of spirit, and the confident expectation of success in whatever the other faculties desire, as the function of Hope; adding, however, that this sentiment is not confined to the business of this life; but inspires hopes of a future state, and belief in the immortality of the soul. The Scripture delineates Hope among the noblest faculties of the soul, and shows its essential importance; and Dr. Spurzheim was doubtless right in distinguishing it from the anticipatory affections of the other faculties.

But Dr. Gall was also right in so far as this; that a great part of what men term Hope is merely a vivacity in such affections or activities of other faculties, arising in part from a peculiar, lively sensuous vitality in a special order of the Propensities, and in part from the temperamental conditions, and is not the activity of this organ of Hopefulness.

In its natural manifestations Hope is generally subordinated to the faculties below it, and not to those above it; and takes its character, not from the Truth, as is the case when Hope is centered in God, but from the desires of the Propensities. Thus in connection with large Acquisitiveness, it gives the hope of success in business; with large Cautiousness, the hope of safety in danger; with large Approbativeness, the hope of fame.

In all these manifestations, Hope is notoriously illusory; comforting and encouraging for the immediate present, but its anticipations constantly disappointed. If the faculty be large, advantages are magnified, and obstacles forgotten, the person procrastinates, and unless Cautiousness and the moral sense are strong, he will be lavish in promises, which will go unperformed.

When this faculty is awakened, and stands in its true order, having its activity predominantly in combination with Godliness, the Truth inspires and guides it, and it becomes characteristically a sober and just anticipation of the future. Instead of being led by the desires of the Propensities, it then leads and inspires them, they being kept, however, within the just limits marked by the influence of the Faculties of Godliness, Brotherly-Kindness, Steadfastness and Righteousness. Then is given that fullness of Hope, which marks the spiritual state of the Christian. In its proper order among the other faculties, and having its right exercise, it characterizes the whole phase of the mind, and illumines and draws forth the efforts of all the other faculties in their due order, and in this characteristic, it answers very nearly to Dr. Gall's view of it. Hence to give a true description of this faculty, in its spiritual activity, as it is delineated in Scripture, we may designate it as Hopefulness. This term corresponds to Dr. Gall's characterization of this quality of the mind, and includes Dr. Spurzheim's view.

The Faculty of Hopefulness, thus awakened, is no longer a specious sentiment, capable of deluding the mind, but is "the anchor of the soul, sure and steadfast." The Apostle delineates the exercise of this faculty, in its dependence upon Godliness, when he says that "Hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." But on the other hand when the Propensities rule, this faculty ~~so characterizes each faculty of the mind~~, led chiefly by Approbativeness gives shame.

SPIRITUAL INSIGHT.—This faculty Dr. Gall observed as being prominent in all persons whom he met with, who were prone to believe in apparitions and supernatural marvels. Dr. Spurzheim, who was first inclined to term it Supernaturality, afterward designated it Marvelousness, because, as he said, the feeling may be applied both to natural and supernatural events, and in every case fills the mind with amazement and surprise. By Dr. Combe it was termed Wonder.

In thus designating it, they have characterized it by an extreme and special manifestation, and have not recognized its proper and most useful, practical exercise, when combined with other Spiritual Faculties, which is the recognizing and being impressed sympathetically by the spirits of other persons. Phrenologists have been led to conjecture and assert that there is such a faculty of the mind which gives an instinctive knowledge of character, by its power to recognize and sympathize with the natural language of the feelings of other persons which is marked in their countenance and in the whole person. To the unusual development of this faculty in such men as Bacon, Shakespeare, and Scott, has been attributed their deep insight into human nature. There is a constitution of mind possessing this power, and its qualitative character is as various as the organizations are various.

Careful observations will show that those functions of Wonder, Marvelousness, and of Discernment, are different manifestations of one and the same faculty. This is the faculty which gives the successful public speaker his sympathetic and intuitive possession and understanding of the minds of his hearers; this is the faculty which adds enthusiasm to the motives of men socially united.

By this faculty the soul receives the influence of other minds and enters into and possesses other minds, by what we may term a sort of induction.

Writers on Psychology have recognized and described the singular fact which sometimes occurs in the experience of thoughtful persons, that one seems to be made vaguely conscious of the bodily presence or even of the thoughts of another, without any apparent external suggestion of the approach or of the mental state, as the case may be.

This is particularly observed in the case of intimate friends and companions. The mind of one has a premonitions or presentiment of the most unexpected meetings, or the words of one seem to be the expression of the very thought passing through the mind of the other, under circumstances which will not account for this sympathy or identity of thought by the existence of any common external cause by or similarity of association of ideas.

This phenomenon depends usually on the exercise of this faculty of Spiritual Insight; although its exercise is unconscious unless by a special knowledge of the faculties brought under attention, or unless the Spiritual Faculties are under Divine influence.

It is through this faculty when awakened by the Spirit of God, that we have an inward conscious knowledge of our own hearts as well as of others. The discerning of Spirits, which is one of the gifts of God mentioned by the Apostle Paul, is through this faculty. When this faculty is large and ruled by large Perceptive Faculties, if excited by the influence of the Spirit of another, or any subject in which the mind centralizes itself, it gives the vision of apparitions, and the Perceptive powers being overshadowed by imagination, the man feels, sees, or hears what has no outward objective existence, but is merely the result of the activity of this Faculty of Spiritual Insight, in combination with predominant Perceptive Faculties. Other manifestations come from the predominance of the Conceptive or Combinative clusters respectively. In these special manifestations, Marvel or Wonder is the result of the combined activity; but the proper function of this Spiritual Faculty is the discernment of that which thus influences the individual. When the Spiritual Faculties are awakened, and, in their proper order, lead the mind, this faculty has its most useful and practical exercise in this discernment; and its proper scriptural designation is Spiritual Insight. It should be by this faculty, existing in its proper order, and illuminated and guided by the Holy Spirit, that those who offer themselves to the ministry of Christ, professing to be called by the Spirit of God, should be tried, to see whether they be of God. It also gives the realizing sense of everlasting life, and that Spiritual unity in which the hearts of Christians blend in true worship.

The character of this faculty, and the teaching of the Scripture, lead us to believe that when the kingdom of God comes and His will be done on earth as in heaven; the Church will be one, all its members being one with another in Christ, as Christ was one with the Apostles and with the Father, according to His prayer on behalf, not only of the Apostles alone; but also of all who should believe in Him through their word.

When the fullness of the Spirit is manifested in men through the order taught by the Scriptures, this unity will result; and it is only from this manifestation of the Divine Spirit, that the gifts and graces which are promised to the Church, will come.

In its natural state, uneulightened and blind, this faculty, being subordinate to the Propensities, serves them, and is led by them into the errors to which they are prone. In this state, it tends to superstition and credulity; and, with Aptitude, or Imitation, it disposes to panic when men are influenced by a common danger. In men in whom vicious activities of the Propensities rule the mind, this faculty, if large, gives readiness in discerning who are susceptible to their evil influence, and facilitates the power to seduce others into sin.

From this brief description of this faculty, it will be seen that its right exercise is very important to the teacher. He is called on to guide the mind of the child, and sympathetic relations between them are essential to his success. He cannot have the same natural and instinctive sympathy which the parent has; but Spiritual Insight, if it be developed in the teacher in its proper order, and awakened, enables and disposes him to enter into the mind of the child, discerning his mental processes; and if Steadfastness and Righteousness are large, so that his judgment is good, he then intuitively understands and appreciates the misapprehensions and the motives of his scholar. His explanations and admonitions will not be wasted upon what the scholar needs not to have explained or reproved, but he feels the root of the difficulty he has to deal with, and all his instructions are directed to the very point at which they are needed.

APTITUDE.—This is the faculty usually called Imitation. Dr. Gall was first led to recognize this organ, by observing its prominence in a friend having remarkable powers of mimicry; and subsequent observation of other persons possessing similar powers led him and Dr. Spurzheim to characterize it as the faculty of imitation, and to refer its importance largely to its dramatic function.

Dramatic execution is a special manifestation of the faculty; and in its individual activity, or where it is predominant in connection with Constructiveness or Mirthfulness, and is led by the Propensities, it tends to this manifestation; but its proper manifestations are of a more general character, and of greater importance. It is this faculty, especially when combined in activity with Approbativeness, that makes men conform to each other in society, and reduces individual idiosyncracies, so as to give a degree of harmony in conformity to the general, social standard. Fashion, and the uniformity of manners and customs among any given community, depend upon this faculty.

In children this faculty is very much exercised in connection with the Sensuous Faculties, which lead it. It gives children the disposition to do as they see others do, which is so powerful an instrumentality in education.

If the Propensities are predominant over the Spiritual group, the individual will be impressible and comformable, easily catching the spirit of his companions whatever their influence may be, and readily assuming the same characteristics that mark their motives and conduct. It increases the susceptibility to be enticed by others into sinful indulgence.

But if the Holy Spirit has been received by the soul, and love to God and man rules the mind, through the predominance of the Spiritual group in the true order, this faculty of Aptitude tends to bring the individual into harmony with the Divine Spirit. Then the other Spiritual Faculties, Godliness, Brotherly-Kindness, Steadfastness, Righteousness, Hopefulness, and Spiritual Insight, leading this, the person, instead of taking for his imitation the opinions and the conduct of others about him, makes his standard the Divine law of love. This contrast the Apostle points out, when he exhorts not to "be conformed to this world," but to be "transformed by the renewing of your mind." This faculty, Aptitude, gives the characteristic spirit of a disciple or follower. Spiritual Insight disposes us to enter into the example of Christ, and makes it a living power in the heart; and Aptitude disposes us, by sympathetic influence, to manifest the same spirit in our lives.

These two faculties, together with Brotherly-Kindness, constitute the cluster of Intuitive Faculties, which give the impressible and teachable character to the soul; and when Christ said "Except ye be converted and become as little children," etc., he included this whole group of Spiritual qualities, from the humility of Godliness to the docile and receptive character of Spiritual Insight and Aptitude.

The importance of this faculty of Aptitude to the teacher, as well as in the scholar, will be at once apparent. If the teacher has large Aptitude, he will readily adapt himself to the mental and temperamental conditions which, by Spiritual Insight, he may clearly discern. If these faculties in the teacher are under subjection to the Propensities, as by nature they will be, their exercise will be continually obscured and perverted; but if the Holy Spirit dwells in his mind, so that these faculties, in harmony with love and justice, lead the Intellectual Faculties, he will have peculiar success and pleasure in the work of teaching.

It is often the case that Spiritual Insight is large, giving knowledge of human nature, but Aptitude small, so that there is little self adaptation to the work of the teacher; and, on the other hand, it often is the case that Aptitude is large, giving readiness of sympathetic action with others, or imitation of others, but Spiritual Insight is small, so that there is little sympathetic discernment of the mind of the scholar.

PERVERSIONS OF THE SPIRITUAL FACULTIES.—The *wars and conflicts* which continually prevail among nominally Christian people result from the predominant sway of the Propensities, which lead and subordinate the Spiritual Faculties.

Sectarianism is the natural result of the ignorance and unwillingness of men to receive the Truth, which is one and entire, and can only be received by that humble state that is the sole and incipient condition upon which God has promised the gift of the Divine influence. Hence men contend about religion under the influence of the Social Propensities,

by the aid, chiefly, of the Intellectual Faculties ; and persist in their own personal pride or Self-Esteem, that being the highest of the Propensities. It is more or less from these causes, that every division which has marked Christianity has come. If the Spiritual Faculties predominated in activity in the church, unity in love would appear, and the evangelization of the world would be rapid. Men would accept the Spiritual law of Christ even more willingly than they now do the laws of physical science.

What is called *Animal Magnetism* consists in the suspension of the physiological activity of the Propensities, leaving the Intellect under the influence of the faculties of the Spiritual group in their natural state of blind sentiments. In this state the mind has no activity except a reflective exercise, and becomes subject to the volitions of another, whose Propensities are in activity.

The phenomena of "*Spiritualism*," which cannot be denied, and yet cannot be explained by any of the principles which are taught as Mental Philosophy, and which therefore remain a mystery to the mass of intelligent Christian people, may be understood when examined in the light of the facts of Mental organization which I have endeavored to set forth. The Spiritual Faculties were designed by the Creator as the medium of His Divine influence upon the whole mind. It is through them, and the Church of Christ, which is to keep them alive, that we may receive the Spirit of God ; and they have a power over the whole being, and a sympathetic power over the minds of others, which is peculiar to themselves. It is by the abnormal and erratic influence of these faculties, generally by several persons combined, that the "manifestations" are produced. This exercise of the Spiritual Faculties is usually unconscious on the part of the medium or person engaged, for they are passive, as it were, unless awakened by the Holy Spirit from their natural state, and, thus rectified by Godliness, Steadfastness and Righteousness, brought to predominate in activity over the Propensities and the Intellect.

Those who are known as "mediums," as a class have the Spiritual Faculties organically predominant in size, especially in the Intuitive part, and possess a natural force in those faculties, not induced by the influence of the Holy Spirit, but merely by the natural order of predominance in quantity, and without due restraining influence, either from Steadfastness and Righteousness, the other faculties of this group, or from the restraining faculties of the Propensities, Cautiousness and Secretiveness.

For this reason the practice of spiritual manifestations is demoralizing and exhausting, tending to a loss of both in the Spiritual Faculties and in the Propensities, physical command and control, even in the natural order of social life ; and from the same want of restraint comes the abandon and license, to which this perversion of the noblest faculties tends, in practical life.

SPIRITUAL LIFE.—The objective, physical facts of man's organization explain and corroborate the principles of the Gospel of Christ, and all the teachings of Scripture respecting his moral nature.

Those mental states and dispositions which Christ pronounced blessed are those which come, either from the predominance of what we have delineated as the Spiritual Faculties, or from that disappointment and distress of the Propensities which is often the necessary condition of the latter being brought into subordination, by the Holy Ghost awakening the Spiritual Faculties to predominate. The Poor in spirit, the Meek, those that Hunger and Thirst after Righteousness, the Merciful, the Pure of Heart, the Peace-makers,—all these types of character are, in mental analysis, found to be characterized by predominant activity in the seven-fold Spiritual gifts. The Poor, the Mourning, the Hungry, the Weeping, the Persecuted,—all these are found to be characterized by that deprivation of the immediate gratification of the Propensities, which, we have seen, is very commonly the physiological condition of the awakening of the Spiritual Faculties, when the Propensities have long been uncontrolled. They who are fitly described as the Full, the Rich, they that Laugh and they of whom Men Speak Well are the type of those in whom the Propensities, Social and Animal, predominate, judiciously ruling the Intellect and superseding the Spiritual Faculties.

The things which our Lord and Saviour Jesus Christ reproved are those which are the common manifestation of the Propensities, when they are not energized, regulated and illumined by the Holy Ghost, through Godliness, Brotherly-Kindness, and Righteousness, and the other faculties of the Spiritual Group. Anger without a cause, which Christ declared to be under condemnation equally with murder, comes from the same faculties from whence murders proceed *viz*:—Combative-ness and Destructiveness. That lust of the eye, which he pronounced essentially the same as adultery, is the manifestation, through the sensuous organ of sight, of the activity of the same faculty of Amativeness, which gives rise to adulteries.

Not only the falsification of oaths, but swearing and evil speech, come through the sensuous organ of Language, from the abandon of Propensities, acting without restraint either by the higher Propensities or the Spiritual Faculties. The desire for revenge, an eye for eye, and a tooth for a tooth, the resisting of evil, the withholding benevolence, the not doing to others as we would that they should do to us, the hatred of enemies,—all these are the natural manifestations of the Propensities asserting themselves, in various combinations, and with the aid of the Intellect.

Love to them which love us, and lending to those of whom we hope to receive,—these dispositions, although accounted as virtues, are only the virtues of the Propensities; and however useful and desirable these dispositions are, as compared with some other manifestations of the Propensities, they appear, by the analysis of the mind, to be, as our Lord described them, essentially selfish, and wholly different in respect to their relation to other faculties, from that Divine Love he manifested, and which we see resides in the faculty of Brotherly-Kindness, and which he taught we must possess if we would be the children of our Father which is in Heaven.

Doing alms before men, and praying and fasting in public places to be seen of men, are the promptings of Approbativeness, not of Brotherly-Kindness and Godliness. Laboring to lay up treasure upon earth rather in heaven, choosing the service of Mammon rather than that of God, being filled with care for the things of this life, are the activities of Acquisitiveness, Secretiveness and Cautiousness, when they predominate over Steadfastness and Righteousness. While, upon the other hand seeking first the kingdom of God and his righteousness, and trusting in Him that all these things shall be added, is the characteristic manifestation of the predominance of Godliness, Steadfastness, Righteousness and Hopefulness, under the influence of the Holy Ghost.

The disposition to forgive, and to judge not is the activity of the Spiritual Faculties led by Brotherly-Kindness; while it is Self-Esteem or a selfish will centralized in the Propensities, that causes us not to see the beam in our own eye while beholding the mote in a brother's eye.

To ask, to seek, to knock, believing that our Father which is in heaven will give good things, and even the Holy Spirit, to them that ask Him, is the exercise of the Spiritual Faculties led by Godliness.

To enable us to beware of false prophets, and to know men by their fruits, and discern between the good and evil treasure of men's hearts, is the function of the faculties of Spiritual Insight and Righteousness.

To hear the truth and do it not, is the state in which the Propensities refuse to yield to the Spiritual Faculties, and the restraining and executive faculties, instead of becoming the servants of the Spiritual Group, overrule them, and carry out the behests of the Social and Animal nature.

When these things are said to be hid from the wise and prudent, and revealed unto babes, we see, by referring to the actual organization of man, the physical, objective conditions of this blindness of the Spiritual Faculties, which arises from the predominance of an Intellect ruled by the Propensities in consequence of the fall of man. All the evil things which come from within and defile the man—evil thoughts, adulteries, fornications, murders, thefts, false witness, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness,—are the manifestations of the Propensities and the Intellect, when the Spiritual Faculties are not in control.

Not only in the didactic teachings of our Saviour, but in His personal intercourse with the disciples and with men at large, the things which He reproveth were the manifestations of predominant Propensities; and those which He commended and rewarded with blessings, were the result of activity of the Spiritual Faculties.

When, to the inquiry,—“Whom say ye that I am?”—Peter answered—“Thou art the Christ, the Son of the living God,”—He replied—“Blessed art thou.” * * * “for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven:” and upon this rock,—the inward conscious revelation of God by the indwelling of the Holy Spirit in the hearts of men,—He declared He would build His Church.

When Peter began to remonstrate with Him for His willingness to go to Jerusalem, to suffer death for men, He rebuked the disciple in whom, thus, the Social affections were asserting predominance over Brotherly-Kindness and Steadfastness, saying “thou savorest not the things that be of God, but the things that be of men.” And calling the people together He said to them, “If any man will come after Me

let him deny himself;" adding that those who should be ashamed of Him and His words, in that evil generation, should be rejected in the judgment. The fear and shame of which He thus warned them result from the predominance of the higher faculties of the Propensities, Cautiousness and Approbativeness, over Godliness and its associated faculties in the Spiritual Group.

When the people, sought Him because they had been fed by His miracles, He reproved them, because it was merely the gratification of a Propensity which led them to follow Him, and He bid them labor not for the meat which perisheth, but for that which endureth unto everlasting life, which He should give them; telling them that they must receive Him as the bread of life, and that no man could come to Him except the Father draw him.

And when He predicted His rejection and suffering by that generation, He attributed it to the fact that men were engrossed in the Propensities, eating, drinking, marrying and giving in marriage, until their sudden end should come.

Faith, which is the generic name given by the Scriptures to the childlike reliance and receptivity which characterizes the mind when the passions are reduced and the Spiritual Faculties predominate, He always treated as the condition of spiritual and miraculous power; and He declared that all things are possible to him that believeth. The inability of the disciples to work the miracle they attempted, He attributed to the want of this faith, and declared the necessity for prayer and fasting.

The dispute as to which of them should be greatest, and the request on behalf of two, that they should be promised to sit on His right and left hand, in His kingdom, disclose the activity of Social Propensities. His reply that he who should humble himself as a little child should be the greatest, that whosoever would be great among them should be their minister, even as He came, not to be ministered unto, but to minister, and to give His life a ransom for many—show us the subordination in which all the Social faculties must be kept, to the faculty of Brotherly Kindness, in its proper order after Godliness, in the Spiritual Group.

The condition of inheriting eternal life, is to "love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

When the rich young ruler, who asked what he should do to inherit eternal life, said that he had kept all the commandments from his youth up—Christ put the test of the complete subordination of the Propensities to the Spiritual Faculties by calling him for a disciple, and bidding him to sell all that he had and give to the poor, and take up his cross and follow Him. The young man went away sorrowful for he had great possessions. Upon which Jesus said to his disciples: "How hard it is for them which trust in riches to enter into the kingdom of God." Where a man has great wealth the disposition to hold and hoard it, and to trust in it, comes from the predominance of the Intellectual Faculty of Acquisitiveness, and all the restraining faculties led by Secretiveness and Cautiousness, and if the Propensities predominate in the mind, and are led by these faculties of Cautiousness and Secretiveness, with Self-Esteem, the peculiar exercise of the latter gives great pertinacity to the worldly spirit.

The widow whom Christ commended because she cast into the treasury two mites, which were all that she had, indicated by that act a more complete subordination of the Propensities to the Spiritual life than the rich, who of their abundance cast in much.

The tests, which He describes as those by which human conduct is to be judged in the last day, are those which depend on the predominance of Godliness and Brotherly-Kindness. Feeding the hungry, receiving the stranger, clothing the naked, visiting the sick and the prisoner—these acts towards the least of our fellow creatures is accepted by God the judge, as done to Himself.

The formal observance of religious ceremonies by those who pass over judgment and the love of God, omitting the weightier matters of the law, judgment, mercy and faith, the desire of chief seats and public greetings, the laying of burdens upon others which one will not himself bear,—these are all manifestations of the Propensities, led by Approbativeness and Self-Esteem, and ruling the mind.

The disciples who asked Him to call down fire from heaven to revenge the inhospitality of the villagers, the persons “which trusted in themselves that they were righteous and despised others,” the money changers and traffickers whom He cast out of the temple, all these are instances of hearts ruled by the Propensities.

And in His last conversation with the disciples before his death, all things He inculcated upon them are comprised in the predominance of the Spiritual Faculties. The humility He taught with the example of washing of feet, the new commandment that they love one another, the prayer for Peter that his faith fail not, the calming of their trouble and fear by appealing to Faith and Hope, instructing them to abide in Him and to keep His commandments, all these involve and consist in the predominant exercise of the Spiritual Group.

To guard against misapprehension we should distinctly observe that Christ does not teach asceticism. He teaches that the Propensities must be under the Spiritual guidance, not that they are to be suppressed. He does not teach that the exercise of the Propensities is sinful; on the contrary he promises their gratification to those in whom the Spiritual faculties Predominate. “Seek ye first the Kingdom,” and all these things shall be added unto you, and a hundred fold more abundantly than before. It is the complete and perfect subordination of the Propensities and the Intellect to Faith, that is necessary; and under this subordination, both the Intellect and the Propensities are to be actively exercised, and are to find their true and highest gratification.

Christ taught, too, that the restraining faculties of the Propensities, *viz.*, Secretiveness and Cautiousness, duly subordinated to the Spiritual Faculties, should be exercised for proper restraint upon the activities of the other Propensities, “Be ye wise as Serpents.” “Take ye heed,” “Watch and Pray;” “and what I say unto you I say unto all Watch;” “and take heed to yourselves lest at any time your hearts be overcharged with feasting and drunkenness, and cares of this life.” And at another time he said to Peter, after he had predicted his denial, “Watch ye, and Pray that ye enter not into temptation, the spirit indeed is willing but the flesh is weak.”

To be wise as a serpent and harmless as a dove, the mind must possess that watchful prudence which comes from the activity, among the Propensities, of Secretiveness and Cautiousness; but while these faculties lead in the lower part of the brain, the Spiritual Group, Godliness preceding all, must predominate over them and over all the rest; and thus Godliness gives the meekness and harmlessness of the dove, while Secretiveness gives the watchful spirit of the mind. Thus it becomes the mind to be watchful and meek.

The whole teaching of Scripture sustains and enforces these general principles, that mankind are naturally under the predominant control of the Propensities and the Sensuous faculties of the Intellect, and that this state is the carnal heart, which does not know God ; that eternal life is to know God, which is through the pre-eminence of the Spiritual Faculties, by the manifestation of Christ and the instrumentality of the Holy Spirit ; that there may be a proper activity of special Faculties in the Propensities, giving morality of external conduct in certain respects, even where the Spiritual Faculties are subordinated, but that such morality is, in its nature and origin, of the flesh, and that, to bring the soul into the true relation to God, the whole of the Propensities must be subordinated by the Holy Spirit, the man being thus changed, quickened, regenerated.

SOCIAL ORGANIZATION.—In what has just been said, we have delineated the mental analysis of spiritual life, so far as it can be examined in the individual alone, and in the aspects of the relative proportional developement and activity of the faculties of the individual ; but, as we have seen in a previous letter, the activity of the faculties, especially of those in the Spiritual Group, is very largely sympathetic, dependent on the activity of other minds brought within mutual influence. The nature and extent of this susceptibility is one of the most obscure subjects in mental Philosophy, as at present usually taught ; but the true science of the mind will disclose it to us by elucidating the conditions on which it depends.

The forms under which men are organized in society are, now, to a great extent, controlled by minor considerations, and even what may be called accidental circumstances.

Without undertaking to discuss all the application of sound principles, it must suffice to point out the leading principles that the science of the mind, in conformity with the teaching of Scripture indicates on this subject.

In the first place, there is a certain relation between the mental organization of man as an individual, and the social organization in which he should stand. The essentially different order of the faculties in man and in woman, especially in the faculties of the Social and Animal Group, marks the fact that neither is complete, as it were, without the other, and the first step in social organization is that indicated by the first act of the Creator towards man, in this respect,—the giving him a help-meet. Husband and wife, united, each find, so far as individual domestic life is concerned, the complement of their own characteristic nature supplied more or less appropriately, in the other, and in the other alone.

The irregularities practiced by men in this respect, since the creation of the race, mark the grossness of the passions, if they predominate and rule the whole mind.

In the family, the opportunities for the developement of the children and the characteristic result of their developement are very largely influenced by the number of the children. If there be but one or even two children in the family there is great tendency to special and unequal developement, especially if they are both of one sex. The faculties in the isolated child, which are originally predominant by hereditary causes, will be continually exercised beyond their due proportion and the deficient faculties neglected, so that every thing tends to increase that which is large enough or too large, and diminish that which needs growth and thus the angularity of the peculiar character is increased. A spoilt child is one in whom the passions are not regulated, within the child, by contact with others

If, on the other hand, the family is very large, the necessary demands of the children divide the attention of the parents, and, if too large, will transcend the measure of attention which the mental organization of the parents is capable of maintaining; and hence it will usually be found that, in a family of more than ten children, some will be neglected.

When men organize in society at large, the forms vary with the objects to be subserved. In general it may be said that the existing communities are mere aggregations of individuals, in forms which depend, in part, upon mental and temperamental affinities, but are rarely, if ever, based upon the true Principles which a knowledge of mental organization establishes.

The basis of Political Governments is in the necessity of the communities in which they exist, so long as the Propensities of men predominate. When the Spiritual faculties predominate among men, then is manifest the Kingdom of God.

THE CHURCH.—When men unite for Spiritual Edification, the number of faculties concerned in this object requires a larger body than the family; for, in the union of a number of persons, the special inequalities of individual developments in the seven faculties of the Spiritual group are compensated by each other, and the gifts of one supply the deficiency of others. The proper number for this purpose, we should therefore infer, from the facts of mental organization and experience, would be large enough to be efficient and forcible;—something larger than seven, the number of the Spiritual faculties; but it would be a limited number, not too large for that intimate personal acquaintance and spiritual sympathy which is essential to the object, and which is scattered, and lost by diffusion, if the number of persons be very large.

Upon this point there are certain conditions of external facts in reference to the sympathetic activity of the Spiritual Faculties, which must be considered, as well as the subjective and individual conditions.

God's chosen people of old, the Jews, were raised up as a nation, consisting of twelve tribes, and governed in their tribes, families, and households, by Himself, through the law given by Him, and administered by men inspired and guided by the Holy Ghost. This theocracy had its systematic organization; and the law which God gave through Moses was adapted to be administered in this way.

The people, however, rejecting God, asked for a king; and although they were warned that a king would make the people tributary to himself, and would compel them to serve him, they persisted in their desire, and they obtained a monarchical government.

The evils which Samuel predicted followed this departure from the theocratic government. From this time the prophecies of the coming of Christ, are to a great extent, characterized by presenting Him as to be their King, and by the promise of a restoration of the people, and that the kingdoms of the world should become His kingdom. When He came, He declared that He came not to destroy, but to fulfill the law. He required to be baptized, He took part in the service of the Synagogues. The cures which He performed, and which He declared depended upon the power of God manifested in Him, and upon the faith of the subject to receive the sympathetic influence, are consistent with what we know of the laws

of mind and the power of the Spiritual faculties over the bodily conditions. After gathering about Him a number of disciples He called them unto Him, and of them chose twelve, and ordained them that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils. These twelve, selected from among all His followers, were His household. He taught that His kingdom was not of this world, but was spiritual. He forbid them to exercise authority, as the kings of the Gentiles, or to call any one master except Christ. Thus He re-inaugurated a free democratic theocracy.

This organization continued until after the resurrection and ascension of Christ. He taught them that He should found His Church upon the revelation of the Truth in the Heart of man, by God Himself; and to this end He promised them the Holy Ghost, who should guide them, His Church, into all Truth; and He declared, when He was about to leave them, that He sent them into the world as the Father had sent Him into it; that it was necessary that He should go away, thus removing the objective and physical presence of the personal manifestation of God, that they might receive the Holy Spirit in their hearts. And in reference to the miracles that He had done, He said: "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father

He left the Apostles to wait for the Holy Spirit. After His resurrection, and before He ascended into Heaven, He appeared repeatedly to the eleven when they were by themselves, and He breathed upon them that they might receive the Holy Ghost, and gave them power to remit sins, and finally commissioned them to "teach all nations and preach the Gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. * * * and these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover; and lo, I am with you alway, even unto the end of the world."

But the Apostles, without authority, and without waiting for the gift of the Holy Spirit, resorted to lot to choose one to supply the place left vacant by Judas. They should have waited for the direction of the Holy Spirit, whom Christ promised should come, and by His power overshadowing them, as He did afterward, they would have been guided; but Peter, who was their chief, acted prematurely being anxious no doubt to keep the number of the household of the Apostolic body full, through which Christ individually promised they should have greater power than He personally exerted when upon earth. Instead of thus resorting to chance, they ought, through Godliness and the other Spiritual faculties, and the special function of Spiritual Insight, guided by the Holy Spirit, to have discerned and tried the spirits of men whether they were of God.

Since that time, the organization, in the order in which Christ established it and left it, and directed its continuance, through the predominance of the spiritual gifts, has not been maintained; and hence the powers which He promised that the Apostles as a household, and those which should believe through them, should possess, have ceased. The cessation of these gifts which are the fruits of the Spiritual power in the true order, is the objective proof that there has been a departure from that order, according to the test which Christ proclaimed—by their fruits ye shall know them.

We see, in the present state of society, that the Church, instead of manifesting the essential characteristic of religion, that is a binding together, a tie of men to each other as well as to God; and instead of possessing the powers of the spirit of unity, which He declared it should, it manifests separations and hostilities in the Church of Christ, they being divided into unsympathetic and rival orders, having not unity in the same spirit. Moreover in no one of them is the organization or the spirit which Christ established and gave to His Church, and said His household should possess, as the characteristics of the body. He established a household of twelve, having all things in common, and ordained that the chiefest should be servant of all. The existing churches are organized without reference to these conditions of numbers and subsistence and spiritual precedence. Those churches which dispute with each other the claim to have, by Apostolic succession, the right to teach, although practicing ceremonial symbols of humility and mutual service, are actually organized on principles of lordship, authority, and preferment in temporal things. And those which disclaim the idea of any legitimate and orderly succession of the authority to teach, seem to maintain, to a greater or less degree, methods of organization which, in the same way, make the chiefest among them they who exercise authority over them, as Christ said His disciples should not.

If, therefore, it be asked, what is the proper organization of the Church, and how shall it be established? the answer which we draw from the organic nature of the mind and the teaching of the Scripture is, that in order to possess the powers which Christ authorized His Church to exercise, His disciples should be united in households of twelve, in the internal, subjective unity of the spirit; and that, thus united, they should receive the external, objective authority to teach, which should properly be derived from the Apostles whom He commissioned, through the most legitimate order of succession.

To constitute the apostolic order as Christ ordained it, there must be—1. In the individual, the predominance of the Spiritual group of faculties, awakened by the Holy Ghost; 2. The organization of such individuals, chosen out from among men, to constitute the initiatory order of the true, practical, efficient, household of faith. Organic predominance of the Spiritual faculties scientifically directs to this choice. 3. The authority to teach, derived by such an household, by the most legitimate succession through some one of the Orthodox Catholic Churches. This authority is not an incidental matter of propriety, but is the condition upon which the fullness of God's power is promised.

Where, then, shall this authority be found? We must go back to the source of our title, if we would gain the authority and possess the power. This is an historical question. Which existing organization has, as an external objective fact, the clear antecedent? If it be the Greek Church, we must seek the authority there; if the Romish Church, we must seek it there; if the Church of England and its succession in the United States, we must seek it there; if any other order we must seek it among them. But wherever the clear chain of succession is, from thence the ordination of a household of twelve must be sought; and when the objective law is thus complied with, the manifestations of the spirit will be with power, as Christ declared it should be, His disciples doing greater works even than did He, and the promises of Scripture of the evangelization of the world would rapidly progress.

However numerous these households should be, all their members would, necessarily, be of one mind, by the direction of the Holy Ghost, with those diversities of gifts which arise from different mental organizations. It is on this individual diversity that depends the necessity and the beneficence of the peculiar unified organization which Christ founded. In such an organization the peculiar combination of faculties in the Spiritual group which might characterize each individual member would prove a special, spiritual gift, abounding in Him for the edification, or strengthening, of all the other members of the organization. The individual idiosyncracies, too, which result from peculiar and special development in the Intellectual Group or the Social Propensities and peculiar temperamental conditions, would be harmonized. As society is now animated, the men who are deficient in the restraining faculties, ~~being thereby more or less dependent and necessarily guided by others,~~ are dependent on the guidance and control of the selfish purposes of others, who are stronger in this respect. In the true order, those who now seem never to find their place, would come at once into perfect relations. Each member would suffer and would rejoice in the experience of his fellows; and the whole household would be as the Apostle described it, one body of which Christ is the Head.

CONVERSION.—From what has been said above, it is apparent, *first*:—That the divinely intended character and life of man is attained in the individual, when he possesses, under suitable temperamental characteristics, the orderly development of the faculties of the brain, in their three classes or groups, among which, the Spiritual Group,—which is composed of the seven-fold spiritual gifts of Godliness, Brotherly-Kindness, Steadfastness, Righteousness, Hopefulness, Spiritual Insight, and Aptitude, under the influence of the Holy Spirit,—must have predominance over the Propensities, Social and Animal, and over the Intellect; and, *second*:—That in social organization, the power and fullness of this life is to be attained; when individuals possessing this disposition are united, in Brotherly love, in the organization which Christ formed, and which is the condition upon which He promised the spiritual gifts to men. In this order of mental disposition, and to the extent of this social organization, men will be one with God, and one with each other.

We find, however, that in the actual state of man at large the predominance of the Propensities is the characteristic of his organization and life. This is shown, both in History, in the life of Nations, in the present phenomena of Social and national life, in the objective, demonstrable facts of his physical organization, and in the inward and subjective consciousness of the individual, when that is regulated by Godliness, together with Steadfastness and Righteousness, the Meditative Faculties of the Spiritual Group.

A scientific analysis of mental operations, according to the objective, physical facts we have been considering, shows, that, in the state in which men naturally are, the Propensities rule them, and the Intellect serves the Propensities; and that the Moral or Spiritual Faculties are, as observers of the mind have described them, blind sentiments, unable to control. Instead of being ruled by Godliness, Brotherly-Kindness, Steadfastness, Righteousness, Hopefulness, Spiritual Insight, and Aptitude, and fulfilling the Divine law with all the strength in physical life

that the due development of the Propensities gives, men are ruled by Alimentiveness, Amativeness, Destructiveness, Philoprogenitiveness, Inhabitiveness, Adhesiveness, Combativeness, Self-Esteem, Secretiveness, Approbateness, Cautiousness and the Desire to live, with only such incidental modifying influence as the blind moral sentiments of Reverence, Benevolence, Firmness, Conscientiousness, Hope, Marvelousness, and Imitation may give.

This state of facts corresponds, as we have seen, to the delineation which the Scripture presents of man's nature. Revelation teaches us that man was created in the image of God, and at first existed in harmony with Him, enjoying the Divine presence; but that in the exercise of choice between good and evil, his Propensities, which are directly influenced by the external world, took the lead in the mind, subverting the predominance of the Spiritual Faculties, and thereby rejecting the influence of God, the Holy Spirit, who moves upon the soul through those faculties. Thus was given to the whole mind and life, that gross, earthly, sensual, selfish character which is manifested by the predominance of activity in the Propensities.

Hence the race, instead of being able to live in peace and good will, under Spiritual guidance, have to be held in check as well as may be, by the Propensities of each other, regulated, to a greater or less degree in different communities, by those social laws which are but the expression of the Propensities of the community. Hitherto, these laws are only in part, and indirectly, infused with the spirit of Christianity, by God's good will.

The physical facts of man's organization indicate the connection between this perversion of nature, in which the Propensities are predominant, and the Death which is come upon the world.

Men in this natural state are characterised by selfishness and the passions. This selfish and passionate nature is not always gross or offensive to men themselves. On the contrary, the Social Propensities manifest many qualities which tend to true happiness; and this is the function and effect of all of them, when they have their due relative order and proper direction. But when they are predominant, the man is under the immediate and controlling influence of things about him. Earthly desires, the sensuous knowledge sought to be procured through the Intellect when it is ruled by the Propensities, the evil influences of the Devil, which work in and with the Propensities,—these lead the Soul. This is "the carnal heart." This mental disposition, whatever may be its amenities and social graces "is enmity against God." The full and characteristic manifestation of the Intellect, when it is thus made the servant of the Propensities, is what the Apostle characterised as "the wisdom which is earthly, sensual [or natural] devilish." When the Spiritual Faculties become predominant, the heart is changed, for through them is given by the Holy Spirit, "the wisdom that is from above," which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

To the phrenologic observer who understands the true nature of the Spiritual Faculties, this general, corrupt, depraved state of proclivity to evil is just as apparent to the eye, in the general predominance, among men, of the organs of the Propensities and the Sensuous faculties of the Intellect, and in the pantomimic and physiognomic indications of activity in the base of the brain, as the results of this proclivity in men's conduct are apparent to the moral sense.

As with the race, so with individuals, we are unable to rescue ourselves, by anything which is in and of ourselves, from this fallen state. We find no faculty or group of faculties in man, which, by their natural force, have the power to restore the true order of the mind. Therefore the need of the manifestation of the fullness of God by the Lord Jesus Christ, and the regeneration and renewing of the heart, by the Holy Ghost.

The religious history of man shows that, down to the time of Christ, the comparatively few men who have received and yielded to the Spirit of God have been ill treated on that account, by their fellow creatures; and, especially, those, through whom He has spoken to men, to recall them to Himself, have been made sufferers and martyrs. The national history of the Jews individualizes these facts.

The only promise of relief that the world has seen is that which Christianity has brought; and under Christianity, although it is so imperfectly received, men have commenced a real progress towards permanent amelioration.

Christ came to manifest God to man, presenting in the perfect order, in human form, the Truth of God. And although it is not for us to assert any limits to God's grace, we know no other name under Heaven, given among men, whereby we may be saved. When men believe in the Lord Jesus Christ, who is God manifest in the flesh, they receive the Holy Spirit, who proceedeth from the Father and the Son.

In His conversation with Nicodemus, Christ described this change from the fleshly character given by the predominance of the Propensities, consequent upon the fall, to the spiritual character given by their due subordination to the Spiritual Faculties, under the influence of the Holy Ghost, as being born again; saying:—"Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again."

We are taught that our Heavenly Father is more ready to give the Holy Spirit to them that ask Him, than earthly parents are to provide for their children.

All that we are able to do is to negative ourselves, and present ourselves in a child-like humility as a living sacrifice, to God the Father Almighty, Maker of Heaven and earth, God's Spirit, the Holy Ghost, the Comforter, God the Son, the forerunner of the kingdom.

This humility is, as we have seen, the natural manifestation of the faculty of Reverence, or Godliness; and in order that it may characterize the mind, the demands of the Propensities must be checked or held under self-control.

This may be done by the will of the individual; and hence God commands all men every where to repent. Herein lies the freedom of the Will. And the responsibility and the duty is put upon every man, in this special act, to choose, by the resolution of the Will, between serving God and serving the devil. The mental processes which are involved in this change are as various as human organizations are various. Conscience, Fear, Love, Marvelousness, Gratitude, Hope, Reason, or even the Propensities when brought into great distress by unsatisfied desire, may call this faculty of Godliness into exercise so that the man may centralize his will in humility, in place of pride and selfishness.

Those faculties which are most nearly contiguous to Godliness, will naturally be the ones to produce this effect; but when the Propensities are very strong, it is often the case that nothing but their own distress will lead the mind to this result. If the man is in immediate fear of the approach of death, and the Intellect can

see no way of escape, the Desire of life, no longer able to be served by appealing to the Intellect, may appeal to the Spiritual Faculties. In the same way the suffering of other faculties in the Propensities, such for instance as that caused by the death of a child or a friend, by shame, fear, or even hunger, may bring the mind to a state of willing itself to be humble, and thus prepare it to receive the Holy Spirit. In general, the faculties more remote in location from the Spiritual Group are less able to influence them than others. But whatever be the special process by which the result is attained, the result itself is essentially one and the same in kind; the submission of the whole heart to God, and the surrender of every one of the faculties in all the groups to His service, to love God with the whole heart, mind, soul and strength.

It is very commonly the case, where the submission to the Holy Spirit is not complete, that the self-asserting power of the Propensities, or the too great pre-dominance of the Intellect, prevents the full realization of this mental result. In this case the man finds within him opposing laws,—the purposes of his Spiritual Nature not having efficient control to guide the activity of the Propensities; and the Intellect analyzing this condition discloses to the inward consciousness the fact that the things which he would not, he does, and the things which he would, he does not.

This incomplete or imperfect change will be found to be more marked where the mental process involved in the change was characterized by the movement of the Propensities. If the person is brought to humility by over-wrought denunciations of his character, thus reaching the mind through Approbativeness and Self-Esteem; or if it is by fear only, presented by the approach of death or by physical images of future torment, thus reaching the mind through Cautiousness, Secretiveness and the Desire to live; or if it is chiefly by the social influence and solicitation of Christian friends, thus reaching the mind through Adhesiveness and Approbativeness; or in other similar ways; there is danger that the temporary exercise of the Spiritual Faculties under these appeals may be accepted, in the consciousness, as their actual awakening by the Holy Spirit and the consummation of the subjugation of the Propensities.

By whatever mental process we are brought to this state, we must, in order to give it the true and full efficacy, examine ourselves in the light of God's Spirit in us; for if the mind is truly and consciously in this humble state, He is revealed to the mind in the Faculty of Godliness, and Conscience bears witness of the fact to the soul. This it is to *know* God. Being thus revealed to us, both in ourselves and in the manifestation of Him in Jesus Christ as presented in the Holy Scriptures, He gives us a just consciousness of what we are in His sight. Hence comes that realizing sense of sinfulness and spiritual want which the heart feels when influenced by Godliness. This Consciousness is the inward manifestation of the change of heart.

Whatever other faculties may be exercised in this change, the mind can receive the Holy Spirit, only through the Spiritual Group,—Godliness leading the mind, and with it Brotherly-Kindness, giving love for mankind, and Steadfastness holding the mind in this state, Righteousness bearing witness to the Truth, and Hope giving aspiring anticipations for the soul's welfare, with the conscious indwelling Spiritual Insight of what is within, and Aptitude by the Holy Ghost, subduing the whole man in harmony with God's Spirit, both in thought will and deed. Thus Christ described it saying, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

The language of Scripture, and the Religious history of man, will be found to correspond to and be explained by these physical, objective facts of man's organization.

The Church is, as we have seen, the appropriate and appointed organism for the manifestation of the Holy Spirit in His fullness, and it is to be through the Church, when restored to the order in which Christ established it, that mankind, who now for the most part reject Him, will be constrained to receive the Holy Spirit.

TEACHING.—To the teacher and the parent, the right life and predominance of the Spiritual Faculties is of the utmost importance; both because, from God, through them, comes that sustained and resuscitating power that is necessary for the labors of teaching, which so soon exhaust the physical forces; and because in them are the conditions of that sympathetic influence upon which the continuance of success in teaching depends.

The true basis of Education will be attained when the objective physical facts of man's organization and the laws of growth, and the subjective spiritual principles of life are understood in their harmony, and when the teacher, laboring in accordance with these facts and principles, draws his power, in a truly spiritual life, from the Holy Spirit, through the Church, organized as Christ founded it. It is only in this relation that the true power of sympathetic influence upon the scholar can be attained and exercised, and the highest and most equal development secured.

THE STANDARD OF TRUTH.—From the nature of the Spiritual Faculties it will be seen that their right exercise is a matter of the utmost importance to man. This is the "one thing needful."

The great practical question is, "What is Truth?"

The discordance which exists among men in this respect is due to the causes that lie in the inherited predisposition of the activity in the Propensities, which is the origin of the sinful disposition of man, and the natural blindness of the Spiritual faculties in which exists the failure of man to receive the real standard of Truth. Men by nature live in the Propensities, and these seek always their own gratification. These faculties know nothing higher than their objects of desire, which all center in or relate to self; and they not only are not ruled by the Truth, but their own prior, predetermined activity excludes it, when it conflicts with the immediate gratification which they seek.

The Intellect may logically define and so discern Truth in outward, objective forms, but it is ruled by the Propensities, unless they have been subordinated to the Holy Spirit through the Spiritual Faculties. By the Holy Spirit man may know the Truth and be redeemed. The Scriptures state this Spirit to be the power by which Christ was conceived. The power He manifested unto men He always declared to be by the instrumentality of the Holy Ghost.

Even when the Spiritual Faculties have gained predominance, so that the sinful disposition has been changed, and the Propensities are under control, and men seem sincerely to seek the Truth, discordance remains among them; and this is because they do not admit the Holy Spirit to be the standard of Truth, which alone can harmonize the mental diversities among themselves: and this Spirit of Truth cannot be received in His fullness except when men are united with each other in Him,

in the order which Christ established. This order was lost when the Apostles, led by Peter, resorted to lot to choose one to be of their number, instead of relying upon the wisdom and insight to be given by the Holy Ghost; and the disorder entailed upon the Church by this act, still prevails. God Himself, the Holy Spirit, is present with man, ready to guide him into all Truth. But even Christian men, being deceived from the want of the order above described, and thus being left to their own opinion, err so far, as to assert other guides and standards.

Ecclesiastical authority, which some assert to be the true standard of opinion, is divided against itself; and there needs a standard to ascertain which power, if any, is genuine and which specious.

The doctrine of the *Right of private judgment* affords no standard of Truth. It is only in an indirect sense that there is such a right. There is no right to hold error; but only a right not to be molested by others for holding error. It needs the true science of the mind to rescue man from the fallacies and self-deception of individual opinion.

The Scriptures, which are often asserted to be the perfect standard of Truth, do not ascribe this character to themselves, but to the Holy Ghost. The Scriptures are a record; and although made by men of like passions with ourselves, they were written by "holy men who spake as they were moved by the Holy Ghost," and they are profitable for instruction, for reproof, and for doctrine, and we are to search them if we would have eternal life, for they are they which testify of Jesus Christ. This record presents the history of the influence of the Holy Spirit upon men in times past, and it is given to us that we may be led to receive the influence of the same Spirit. A record of the past cannot in its nature be adequate in all its conditions as a guide for the present and future. It cannot be everywhere and at all times accessible. The gospels were kept away from men for many hundred years, and still are, in many countries; and Protestantism has not yet wholly succeeded in rescuing the Bible for men. Nor is a record intelligible to every mind; and the interpretations put upon it among men, unless there be some other standard, will differ.

Almighty God the Father, and Jesus Christ His only Son, and the Holy Spirit proceeding from the Father and the Son, are the conditions of the Truth. Hence, the Scripture and Christ Himself teach us to regard the Holy Spirit, as the immediate interpreter and standard of the Truth in the Spiritual Faculties properly organized to receive Him. Christ promised to His disciples the gift of the Comforter "that He may abide with you forever; even the Spirit of Truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you and shall be in you." * * * "He shall teach you all things. He is "the Spirit of Truth which proceedeth from the Father," "He will reprove the world of sin, and of righteousness, and of judgment." "When He, the Spirit of Truth is come, He will guide you into all Truth."

And again, the Scriptures say of those who live in God as His children, "Ye have an unction from the Holy One, and ye know all things." "The anointing which he have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is Truth, and is no lie, and even as it hath taught you, ye shall abide in Him."

And again—"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God." "And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone;" "In Whom all the building fitly framed together groweth unto an holy temple in the Lord;" "In Whom ye also are builded together for an habitation of God through the Spirit."

Christ, when upon earth, was the only living standard of Truth that the world has ever known. The *Holy Scriptures* are the only outward or objective standard; and they maintain their place and authority through the ages, illustrating that those things are most permanent which are the most immediate work of God.

The real, subjective standard is the HOLY SPIRIT manifested in man. The Spiritual Faculties, existing in their true order of development, and awakened by the Holy Spirit, receive and manifest the Truth to the whole mind. They acknowledge God, as all in all, and give Humility to man. They manifest Love to man, giving Peace on earth. They maintain Faithfulness, Uprightness, and Purity of life. They alone give the Hope which maketh not ashamed. They give Judgment, (that which arises from the Meditative Faculties) that wisdom which God promises to those who have Faith in Him and ask Him, and which is superior to the highest analytic power of the Intellect. They subordinate the Desires of the flesh, holding them in check, and directing them in rightful and healthful activity; and they illumine Knowledge, bringing every Intellectual Faculty into harmony with the Truth.

When men perceive the facts of mental organization, they will understand the ground and causes of differences of opinion; and when they accept the Holy Spirit as the Spirit of Truth proceeding from the Father and the Son, and the standard for them, they will subordinate themselves to Him, and so will unite in the Truth as He manifests it.

LAW OF ASSOCIATION OF FACULTIES.

In a previous letter I spoke incidentally of the associated activity of the faculties. The associated activity results in an associated development, and this modifies the relative position and shape of the individual organs. The organs are not isolated from each other, in compartments with immovable walls; but, though separated by anfractuosities, they lie together, and at some one point each is connected with those contiguous to it, and they act with and re-act on each other.

The faculties of each group tend to ensphere themselves together in that group; and where there is an unequal development, this tendency shows itself in the form of the head. The group which has a decided predominance,—either the Propensities, through their natural inherited force increased by the development given by indulgence, or the Intellect by inherited structure or by education or both, or the Spiritual group—when either thus individualize themselves as a group possess a peripheral expansion standing out in a curve, departing from a symmetrical relation with the other two groups lying on each side of the base of the head, so as to make the outline of the head, look as if it were composed of adjacent arcs of circles eccentrically placed.

So also, if there is a great combined activity, and consequent development, in a particular cluster or congeries of special faculties in any group, as compared with other faculties contiguous to them, this cluster or combination of organs is indicated by a smaller peripheral extension standing out in the same manner, and individualizing its character in the form of the group. And the particular faculty which leads the others in such combination, and predominates over the others, forms the point or summit of the prominence, and gives the characteristic feature of the whole group to which it belongs. In the same way one or more faculties from separate groups often combine producing mental manifestations of a correspondingly mixed character, either intellectual-spiritual, or intellectual-social; or social-spiritual. In a social moral view, this condition is the present moral and spiritual and intellectual aspect of the world.

It must, however, always be remembered that by reason of the consorting of the organs of the brain, the one which is thus projected into prominence often appears in a place somewhat different from the ordinary location, as marked on the bust, seeming as if removed, either upward, downward, forward, or backward.

Since the three groups, in their combined form, conspire together, one of them taking the lead, and shaping the head so that its own general character is predominant, the leading organ in this leading group will, therefore, stand predominant over all the rest of the brain, and give its own peculiar character as the chief feature in the expression of the whole head. It may be said that the predominant group rules or characterizes the mind, and the predominant cluster in that group leads the group, and the predominant faculty in that cluster leads the cluster, and though it characterizes the group and the action of the whole mind.

Such a leading faculty, whatever it may be, is of course more or less qualified, in its character, by the qualities of the faculties with which it is chiefly surrounded and consorted, and especially by the character of the group to which it belongs. If it is in the Propensities, it gives to the general mental character a more vivacious action, and to the whole person more varied and pronounced physiognomic and pantomimic indications; if in the Spiritual Faculties, a more calm and meek action and expression; if in the Intellectual Faculties, a more conceptive, combinative, or perceptive action and expression.

In the same manner, one of the faculties of each of the *subordinate* groups or clusters leads or predominates in its own group or cluster, and lends its peculiar phases to the character given by the leading group and faculty, to the general make-up of the mental phenomena.

This is the general rule of ordinary and orderly development; but it is often the case that in the group of the Propensities, which is not predominant in size, special faculties have so marked a development as not only to lead their own subordinate group, but to exceed in influence the leading organs of the other groups, and give to the person a special and peculiar mental disposition and pantomimic expression. The relative order in which the faculties stand among themselves within each group and compared with the others, present the conditions upon which the characteristic differences between the minds of different individuals depend, so far as these differences in the individual character arise from the organic shape of the brain.

All these conditions appear in the general form of the head ; the most predominant group, cluster and faculty, in their peculiar composite form, giving the most salient features to the outline of the head ; and their relative prominence, and the peculiar conformation of the subordinate parts of the brain, indicating how far they characterize each other ; so that the whole form is thus significant of the general mental organization.

The expansion of a predominant organ modifies the shape of its neighbors. Where faculties are habitually associated in their activity, the organs combine more closely in their position. A predominant organ not only presses upon the weaker organs, but draws to itself and sometimes overlies the contiguous organs which are most active in connection with itself, presenting to the practical observer of the external shape, the appearance of a merging of the two organs.

From this it results that the mere special prominence of that part of the surface of the head which is assigned upon the bust to any particular organ, does not necessarily indicate the predominance of the corresponding faculty, individually and by itself. But the necessary and proper bulk or form which the special faculty assumes must be taken into account, and the effect of the predominance of the faculty, in modifying the position, shape and activity of the adjacent organs, must be considered, in estimating the significance of the external shape of the head. For instance if in any head, the region marked on the bust for the location of the organ of Godliness appears to be somewhat sunken in the center, in contrast with the contiguous organs around Godliness, the cause may be that this organ is deficient, or it may be there is a large expansion in the region of Brotherly-Kindness, which lies in front of it, or if Brotherly-Kindness, lying in front, and Steadfastness, which is behind it, are both large, it may be that they may have each drawn the organ of Veneration or Godliness upon their respective sides, so that it may be low in the middle, yet broad, and upon each side well developed towards the more predominant neighboring organ. Thus, in the profile view of George Washington the retreating upper forehead does not in fact indicate that he was lacking in Brotherly-Kindness ; but the peculiar form shows that the organ of Godliness was so large and predominant, that the organ of Brotherly-Kindness was drawn to it and consorted with it. Again Self-Esteem was in him the largest organ among the active forces in the Social Propensities, and this organ consorting as it did with Steadfastness, made him such an excellent commander, and gave to his head that peculiar peripheral expansion of the head in the region and upon the line between Steadfastness and Godliness.

To illustrate this in a more general way, if you look again at the same profile view of the bust, you will observe that from the upper verge of Brotherly-Kindness over to the upper verge of Self-Esteem is nearly a perfect arc of a half circle, having for its center the ear ; but this arc rises above the rest of the circumference of the head. The phrenological explanation of this is, that Steadfastness and Godliness were the chief characteristics of his mental life, and that they drew to themselves, respectively, the organs of Self-Esteem and Brotherly-Kindness, and the latter qualities consorted with and entered into Steadfastness and Godliness. The Spiritual Faculties, (being by nature in themselves passive) found their support and the force of their activity in the faculty of Self-Esteem ; and as the vital forces reside in the Propensities, and Self-Esteem is one of the highest, and in him was the strongest of these faculties, in combination with Steadfastness it constituted the dignity and gravity of character which he manifested in his military and official life, while yet the predominance of Godliness, made him equal and accessible to all.

This characterizes truly the mind of Washington in these respects.

The predominance of the upper part of the head in this profile view, would have been termed by Dr. Gall a bump. It is always to be remembered that such a prominence or bump, is not the indication, merely, of strength in one faculty, but rather of an association of faculties, consorting and acting together.

Other views of the same head which will be presented, will show the lateral organs which were also drawn to these central faculties of Steadfastness and Godliness, and consorted with them.

The relative predominance of the groups, is another element that must be considered, or the great predominance of one group may mislead us in estimating the relative development of faculties in another.

PRACTICAL METHOD OF DEMONSTRATING THE FACULTIES.

There has always been difficulty in ascertaining and teaching accurate and positive definitions of given mental characters, in phrenological formula, because of the want of some definite and mathematical standard of measurement.

Estimates of character, formed in the consciousness of the observer, without definite measurements, and depending on the eye, or feeling the head, or other such undefined methods as phrenological observers now rely upon, give to the observer some knowledge of character; but even those whose organization is such as to lead them to be distinct and accurate in such methods of observation, may easily err very much, in applying the principles of Phrenology, however well they may understand those principles. Moreover the results of observations thus made are not accurately definable to others; and leaving so much to the manipulator, has caused the practical application of Phrenology to be regarded by many as empirical and like fortune-telling. But a delineation of the configuration by a positive and unchanging standard will be both accurate and indisputable. It will be acknowledged that this is of the utmost importance to the science of Phrenology. For this purpose I have prepared diagrams presenting a semi-circle, with a measuring scale. Within such a semi-circle the part of the head containing the brain may be placed, in the various positions necessary to show distinctly the relative prominence of all the mental organs. Seven different positions will suffice to show all of the organs minutely.

This semi-circle should be placed, or imagined to be placed, so that the center of it coincides with a central point in the head. Since however, the head is eccentric or irregular and variable in its form, this center cannot be determined by relation to the surface, or bulk. It is the very object of our measurement to ascertain the special variation of the circumference, by measuring from a fixed center. It is found by observation that in a properly developed head, the opening of the ears is midway between the front and the back; and as the two sides of the head correspond to each other in faculties, the middle of a line drawn through the head from the opening of one ear to that of the other will be the point from which as from a center, to measure the relative development in any direction. The base of the semi-circle in the diagram it will be seen, is a straight line which, passes through the axis in the opening of the ears. This base line is horizontal, both in the front view, given in the second diagram and in the profile view. It must, however, be observed, that, in the natural position of the head, the base of the brain is not generally horizontal in the direction shown in the profile view, but inclines downward toward the back of the head, the lower Intellectual Faculties, in front, usually ranging higher than the lower Propensities, behind.

By keeping the eye on the half circle, the relative prominence of the organs which lie along the outline of the head is readily apparent. The radius of the half circle, in the full size of it, is seven inches, the diameter being fourteen inches; and a scale on the base of the half circle, in the diagram, upon which the inches and portions of inches are laid off in the proper reduced proportion, affords an exact measurement by which the development of any organ in the circumference can be ascertained, the center being always in the axis passing through the opening of the ears. No head will be found fourteen inches in diameter; but some heads approximate to seven inches from the axis forward to the front of the organ of Individuality, the ears appearing in such case to be very far back; and on the other hand, some heads approximate to seven inches from the axis back to the outline of the organ of Philoprogenitiveness, the ears in such case appearing very far forward. It will be observed that the head of George Washington, as represented in either diagram, approximates to the upper part of the circle within about an inch and a half, as marked on the scale.

This half circle in the various positions in which the head may be turned within it, affords a positive, definite form of measurement, by which the relative quantity of brain in any part of the head may be ascertained.

It must not be supposed, however, that this circle stands as the delineation of a true order of mental development. It is only a rule of measurement, with definite distances from a given center, so as to define in all shapes, in what region the quantity of brain lies. But a head which should correspond to the arc of the circle, both in the front and side view, would be well nigh the worst mental disposition. It would present the great strength of the mind in the appetites and passions, and the lower mental faculties. The person whose head corresponds to the contour of the circle is of an earthly nature. The higher order of development is that in which the head, like that of George Washington, predominates in the Spiritual part, rising high and round in the upper part of the area, in the region between the two lines drawn from the circle to the head, to mark the border between the Spiritual and the other two groups.

Development of the Propensities downward, making the greatest breadth in the base of the brain, which in such case projects outward, producing a ridge more or less apparent, indicates a concentration of the forces of the mind in the lower appetites and passions, with vividness and acuteness of activity, and shows that physical conditions take precedence. A development of the Propensities in the direction of the Spiritual Group, the head enlarging upward and receding at the base, being more contracted there, and sometimes presenting a furrow or sunken band upon the head at the base of the brain, indicates that the force of the Propensities, instead of being acute and physical, are rather passive, sentimental, moral, intuitive or meditative and conspire in their activity with the upper range of faculties.

This is the first phenomenal aspect that is to be observed in determining the general features of any character. Before proceeding to examine the development of special characteristic faculties, the outline of the head is to be thus looked at, from the organ of Individuality lying in front, around to that of Philoprogenitiveness behind, so as to present to view successively, each faculty lying at the base of the brain. The three groups and their relative order, each considered as a whole, must be observed first, in connection with the temperamental conditions which indicate the kind and quality of activities that prevail, before the observer will be able to give proper value to the predominance of special faculties in either group. In adult subjects the cerebellum, which lies in part below the base of the circle, must be particularly observed.

Before the general character has been thus ascertained, the observer is liable to err in judging of special faculties, for both their location, and their quality as affected by associated action, depend, as a whole, upon the general character of the grouping of the faculties.

In making the observation of the relative predominance in size and activity of either of the three groups, it must be borne in mind that the boundaries between them are not arbitrary and fixed limits. They are indicated upon the diagram of the head of George Washington by fixed lines at the points where, in my judgment they existed in him; but the position varies in different heads, according to whether the greatest quantity of brain is in the one group or the other; and in the examination of any head, the location of the boundary must be first determined.

Thus if the Propensities greatly predominate, especially in the upper part, they trespass upon the usual region of the Spiritual Faculties carrying the boundary between these two groups up to a higher point. So if the great predominance is in the Intellectual Group, the faculties of that group will trespass upon the forward boundary of the Spiritual group and press it backward.

But it is not enough to observe predominance in *size* alone. The activities of the Propensities are to be regarded, because the vigor and animal force resides there. This force is often enervated by satiety and profuse supply of all physical wants; while a degree of necessity and need awakens it, and leads to activity and energy in the Intellectual Faculties. But the Propensities tend, when under great necessity, to overlay the other faculties and assert themselves, especially those Propensities which lie contiguous to faculties in the other two groups, and they will do so unless the moral force of the Spiritual Faculties, or a diversion of the activity into the Intellect or into the body by physical exercise, restrains them.

The indications afforded by the tones of voice, the mien and manner, habit and posture of body, the expression of the countenance, and the temperamental conditions, all are important, in estimating the relative predominance of the group.

Thus the man whose mind has been changed to a spiritual nature will manifest externally that mild and meek character which is a general index of the predominance of the activity of the Spiritual group. So the man whose intellect has received the education of a proper collegiate course, and has experienced the discipline of society, will manifest in expression and manner, the results of that predominance of the activity of the Intellectual group, which education only can give.

The ordinary position of the head is an indication of the predominance of activity. If the Intellectual group predominates, it will be observed that the head hangs forward. If Self-Esteem predominates, the head will not only incline forward, but the chin will be drawn in toward the throat. If Godliness predominates in a moderate degree, the tendency is to an upright perpendicular position of the head. If the Meditative part of the Spiritual Faculties, in the back part of the upper region of the head predominates, the tendency is to incline the head forward, so as to give those organs apparently a higher position than they would otherwise have; and if the Intuitive, upper and forward part of the head predominates, the tendency is to raise the countenance to look upward and thus to give these organs an apparently higher place. The side organs of the Propensities give a different pantomimic expression. Thus if Destructiveness is predominant, the chin is thrown forward and the lines of the mouth are made more marked, and the lips firmly set. If Secretiveness and Cautiousness are large, the characteristic pantomimic expression is a side-long movement and position of the head.

These indications, however, are less observable in children than in adults, because of their undeveloped, sensuous and volatile character, and therefore I do not here describe them in detail.

By the lines drawn upon the exterior of the head, from the apex of the head in the organs of Godliness, to the base of the brain, like the lines of longitude upon the globe, in the positions indicated by the semi-circle in the seven diagrams, it will be seen how the location of the boundaries between the groups, which lie in any such direction, is modified in different heads, by the diverse combinations and association of the organs. Thus in the head of George Washington, the predominance in size and activity of the meditative part of the Spiritual group, drew up, and back towards it, the organs of Brotherly-Kindness in the front part of the group, and pressed upon, and downwards, the organs of Self-Esteem, displacing the boundary and causing a fullness there, unlike the contraction on the opposite side in front.

It will be seen that similar lines are drawn, parallel with the base of the semi-circle and in such position as will indicate the boundaries which lie in the horizontal direction. These will show the several planes in which the faculties range, and the development of the faculties in any direction marked by these boundaries will in the same way, be found to vary in different heads.

The observer too frequently gives his first attention to special organs ; in which case he is liable to misread the character. But if he first settles the question of general predominance, the location of the organs can then be accurately discerned, and their relative influence upon the character can be estimated from this predominance.

By some practice in this way the observer will become familiar and able to recognize for himself these characteristics in any given head, without the aid of the visible circle which is presented in these diagram.

To illustrate the method in which the indications of character are thus discerned in the shape of the head, I here present in these diagrams the head of George Washington. The first diagram gives the head as presented by the bust before spoken of, when looked at in the profile view.

I present this view first, because the basis or starting point for all our measurements or estimates of distance is to be found in a line passing through the head, from the opening of one ear to that of the other. This is the axis with relation to which the expansion of the brain in any direction is to be regarded. Thus, if the ears appear very far forward upon the sides of the head, it is because the development of those Social Propensities which lie behind, in the central part, is much larger than that of the Intellectual group which is in front ; if the ears appear very far backward, it is because the central portion of the Perceptive cluster of the Intellect is prominent ; or if the greatest extension is upward, the greatest height being directly over the middle of the axis, it shows that the central portion of the Spiritual Faculties where the two hemispheres lie contiguous to each other, predominates. In the diagram it will be observed that the development of the Intellectual and the Animal group, in George Washington, were about equal.

The groups in which the faculties lie, are distinguished by names which represent their qualitative character, as the Intellectual, the Spiritual and the Animal. The regions of these groups are thus designated on the diagram, the line of demarcation between them being indicated by a straight mark from the half circle to the head.

Along the outline which is presented by this profile view of the head, lie those organs which run through the center of the head, where the right and left hemispheres of the brain are contiguous to each other.

These are designated on the diagram:—they are Individuality, Eventuality, Comparison, Brotherly-Kindness, Godliness, Steadfastness, Self-Esteem, Inhabitativeness, Philoprogenitiveness, and, lying below the base of the half circle, Amativeness.

Let us first observe the regions of the Perceptive cluster and the Conceptive cluster respectively. The two faculties or organs of the Perceptive cluster which appear in the circumference are Individuality and Eventuality, and their relative prominence is at once seen. The location of the organ of Form, is also marked upon the diagram, but the development of this organ is not indicated by prominence, but by width between the eyes, and it is best seen in the front view of the face. The one faculty of the Conceptive cluster which appears in the circumference is Comparison. By thus individualizing these organs and comparing their outlines with each other in the circle, we see in what region lies the preponderance in this circle, and what faculty predominates in this view of the head, and we discover, in the general shape, how these faculties consort with each other.

Passing onward from the Intellectual to the Spiritual group, it will be observed that in this diagram the faculties of the Spiritual group have a peculiar form, the Intuitive part retreating very rapidly from the organ of Comparison, as if the organ of Brotherly-Kindness had left its proper place. This gives a very retreating forehead. The Intuitive cluster is quite deficient, the head however being high in the region of the Meditative cluster. This indicates the strongest characteristic of George Washington, and some of his habitual sayings corroborate the observation. "I meditate to pass the remainder of life in a state of undisturbed repose."

Passing the next mark, which indicates the line of demarcation between the Spiritual group and the Social and Animal Propensities, we see the largest quantity of brain at Self-Esteem, this being the largest faculty of the Social and Animal Group, in his character. From this the organs diminish in a proper order down to the base. Home and children had less influence upon his character than his dignified position.

Let us now turn to the front view of the head, which is presented in the next diagram.

Here the front part of both hemispheres of the brain appear, giving the general width, with a line running through the centre of the head. This view shows all of the Intellectual Faculties, the Intuitive part of the Spiritual group and a part of the Animal group. Upon one of the hemispheres are delineated the names of the clusters, and beyond the circle are given the names of the groups in which these special faculties are associated. The names pertaining to the Intellectual group are designated by the use of small letters. The names of the organs of the Combinative Faculties on the bust, are obscure in the facial view, but these names and the locality of the organs can be distinctly seen upon the profile view.

By looking a moment at the position of the organs delineated upon the profile view, it will be seen that the plane of the circle, as placed in the facial view, would intersect the head in the front part of the organ of Destructiveness, passing between the organ of Acquisitiveness in the Intellectual group, and that of Cautiousness in the Propensities, and through the middle of the organ of Hope-

fulness, up to the center of that of Godliness, and the line of intersection would pass down, in the same way, through the twin faculties on the other side of the head. The contour of the head in the facial view, therefore, presents in the outline, these organs, Destructiveness, Acquisitiveness, (which lies directly in front of Cautiousness,) Hopefulness and Godliness. Alimentiveness is indicated upon the diagram, because it is alone, below, and the foremost of the Propensities, though it is not exactly in the plane of the circle.

In the profile view, we see in the outline of the Spiritual group, the organs of Brotherly-Kindness, Godliness and Steadfastness. In the facial view, looking at the same group, we see in the outline, the organs of Godliness and Hopefulness.

In the profile view, looking at the Intellectual or the Animal group, we see in the outline the central organs which are in the extreme front and back of the head. In the facial view we see, in the outline on either side of the head, the foremost organs of the Propensities, and we see the Intellectual group in elevation, as it were. In the profile view we must observe the whole course of the half circle to examine all the organs brought into the outline. In the facial view it is enough to study one side, or a quarter of the circle, for the sides correspond to each other.

In the profile view the line of demarcation between the Spiritual and Animal groups appears upon the back part of the head, and the line between the Spiritual and Intellectual groups appears in the front part of the head; while that between the Animal and the Intellectual groups, in the side of the head, may be seen by tracing the boundary between Constructiveness and Acquisitiveness in front, and Alimentiveness, Destructiveness, and Cautiousness in front of, and above the ear. In the facial view the line of demarcation between the Spiritual and Animal groups appears in two places, one on either side of the head; it is marked by a line from the half circle near the small figures 5 and 18 close to the bust; and the line between the Spiritual and Intellectual groups may be seen by tracing the boundary between the Intuitive portion of the Spiritual group above, *viz* :— Brotherly-Kindness, Aptitude, and Spiritual Insight, and the Conceptive, and the higher range of Combinative Faculties in the Intellectual group, below, *viz* :— Comparison, Causality, Mirthfulness, Ideality, and Acquisitiveness.

The profile view gives us the quantity of brain in the organs which lie through the center of the head, and which from their contiguity in pairs, tend to have precedence in activity. The facial view gives the general width of the head. This will be still more apparent on looking at the actual bust from which these diagrams were taken. Slight variations in the point of view bring other faculties more or less into the outline.

The Perceptive Faculties lie on the base of the frontal region, above the eyes; the Conceptive Faculties lie directly in front above the Perceptive; and the Combinative Faculties lie on the frontal sides of the head. When the Combinative Faculties predominate—which are Constructiveness in the center, Calculation, Mirthfulness, Ideality, and Acquisitiveness, and for this purpose Tune is to be included—they give more width than height to the forehead, especially if the predominance is chiefly in the organ of Constructiveness, the center of this cluster. The indications of development are different, however, according as this width is greatest at the upper part of the forehead, or lower down, or is more marked in front over the exterior ends of the opening of the eye, or further back toward what may be called the frontal side of the head. In general, when the greatest

width is in the upper part, that is in the direction of the Spiritual organs, the tendency is to Combinative activity in respect to the higher Spiritual and Intellectual realm, and when the width or fullness is greatest downward, or toward the base of the Combinative region, the tendency is to special, physical, mechanical and structural pursuits. When the fullness in the Combinative region is the greatest in the back part of the frontal side and downward in that direction, toward the region of Alimentiveness, that is in the direction of the ears, the tendency is to skill in the arts of preparing food. If the fullness is greatest in the back part of the frontal side, but upward in the direction of the Spiritual group, it is an indication of the possession of tact and versatility, the faculties of Secretiveness and Cautiousness co-operating.

If the greatest fullness of the Combinative organs is in the frontal region near the Perceptive Faculties, that is in front and downward, it indicates capacity for mathematics, and Combinative power in the range of all the Perceptive qualities. If it is upward instead of downward, making a large square upper frontal to the head, it marks the composer, the metaphysician and the speculative philosopher. In this case, if the meditative part of the Spiritual Faculties is awakened and developed, it indicates the ethical and judicial mind, the spiritual teacher and reformer rather than the moralist; whereas if the Intuitive part is more developed, the tendency is to mysticism.

SIZE NOT AN ABSOLUTE CRITERION.—In estimating the character from the form of the head, two fundamental principles must be always kept in mind:—The first is that structural predominance, or the mere relative size, indicates capacity, but not, necessarily, actual manifested qualities. The second, which is connected with it, is, that Temperamental conditions modify the mental manifestations.

1. *Activity the measure of influence.*—The observer will not find that the habitual manifestations always correspond to the relative size of the organs. As has been before stated, *Size*, is the measure of *power or capacity*; but *Activity*, is the measure of *influence*. There are many men in whom the organs of the Intellect are predominant in size, but who are not intellectual men. To give a predominant Intellectual character to the mental manifestations, there must be not only the natural or structural capacity for Intellectual power, but there must be a sufficient force in the Propensities or in the Spiritual Faculties, to call the Intellect into activity, for it is the activity which is the condition of the influence of the faculties in characterizing the general cast of mind. There are many men in whom the organs of the Spiritual faculties are predominant in size, but who are not spiritually minded men. Predominance in size in the Intellect gives a predisposition to predominance in activity, and both these conditions of character therefore usually concur in respect to the Intellect. Predominance in size in the Spiritual faculties, constitutes an organization fitted for manifesting the power of the Holy Spirit, and a man thus constituted will be predisposed to morality and to sympathy, in accordance with the manifestations of these faculties as characterized by Drs. Gall and Spurzheim; but these faculties even when thus predominant in size are still prone to be obscured and superseded, by the Propensities which take precedence by bodily force, or by the Intellect which is awakened by the senses. They must be awakened by the Holy Spirit, to give *predominance* in activity, as is declared in the Holy Scriptures.

2. *Modifying effects of Temperaments.*—The mind may be said to reside in the brain, through which it is manifested, and the quality of its manifestations is conditioned upon the organic structure of the brain; but the brain is so dependent upon the bodily conditions for its forces and support, that any marked extreme in the temperamental constitution produces a marked modification of the mental manifestations.

For instance, if the faculties of Combativeness and Destructiveness are largely predominant, and the restraining faculties of Cautiousness and Secretiveness, and Steadfastness (or "Firmness") and Righteousness, (or "Conscientiousness") are very deficient, and if, with this peculiar structure, the person has the Sanguine-nervous temperament, the mental manifestations will be volatile, quickly affected by every thing surrounding, and re-acting immediately under every influence; and the person is more the creature of surrounding circumstances than of any responsible motives of his own. The carelessness arising from the lack of restraint shows itself in irritation, precipitancy, and levity, ~~He would not~~ unless the Holy Spirit awakens the Spiritual faculties into predominance of activity.

The same mental organization, with the Bilious-lymphatic temperament, would give torpidity, retirement, reticence, no disposition to meddle, and indifference respecting surrounding circumstances; and the person would almost rather starve than work. The carelessness resulting from deficient restraint will show itself, in this case, not in rashness and levity of conduct, but in improvidence and inactivity.

If, however, the restraining faculties are large, predominating over Destructiveness, and the temperament is the Sanguine-nervous, the mind keeps a prudential care over itself, modifying every motive, and uses the acquaintance which it has with surrounding circumstances for guidance; and this makes a character successful in very active engagements in the practical affairs of life, whether in Religion, Philosophy, Literature, Art, Commerce, Mechanical pursuits, or Politics; but with the same mental organization, with the Bilious-lymphatic temperament, the person would show a disposition to retirement, and to avoid apparent and active labor unless great necessities called forth such efforts; and would, in his retired way, do more to hoard, and amass wealth than those of the Nervous and Sanguine temperaments.

The pantomimic expression and the physiognomic form are therefore very important, in connection with the shape of the head, as expressive of the mental character. With every form of activity and of temperament, is a corresponding physiognomic and pantomimic expression; showing itself in gait, tones of voice, gesticulation, and the movements of all the senses. No two persons are any more alike in those respects, than in the shape of the head, and the conjoined temperamental characteristics.

THE LAW OF DEVELOPMENT.

Healthful activity of any faculty necessarily tends to its development, especially in the period of childhood and youth.

The development of the faculty may consist in an increase in the size of the corresponding organs, or in a refinement and improvement of the quality of those organs, or both.

Whether the development will be in respect to the increase of size of the organs, or will be by giving it a superior quality, will depend, much, upon the special predominating character of the temperaments. The tendency to development in size is due predominantly to the Lymphatic temperament; and as this temperament generally leads in childhood, the process of development in size is in most actively marked.

Modifications of activity arising from changes in the temperamental conditions are to be distinguished from the development of the faculty. Physiological means, applied through the temperaments, may increase the power of manifestation, and properly understood will directly lead to development. Teachers often err in supposing that there is a deficiency of mental development, to be treated by exercise of the faculties, when all that is needed is the proper physiological conditions for influencing the temperaments.

The bodily conditions modify the mental action. The nervous activity is often largely diverted from the brain to the great organs of the temperaments and of other bodily functions, so that it may some times be said that the man lives in one of them, for instance, in the stomach. When the Propensities are predominant, their activities, if not drawn forth into the Intellect, are peculiarly prone to descend into the body. If on the other hand the Intellect is developed in undue proportion to the body, the life is too purely mental, and there is not enough force in the Propensities.

If the system is properly balanced in this respect, the vigorous and healthful activity of the lungs and stomach, receive their due share of nervous power, and the liver, under proper conditions of seasonable bodily repose, performs fully its functions, and the brain is thus both sustained by a well ordered bodily system, and relieved, by the occasional diversions of the nervous force, from a too exclusive activity within the head. All parts of the system thus participating in due proportion in the vital action life and symetry is given to the whole man, so far as physiological conditions can accomplish this result. Upon these conditions, the spiritual power must supervene, at the proper age, to give the complete conditions of perfect life and constant power.

To a certain extent, the faculties have a natural relative order of development in point of time. Thus, mental life begins in the Social and Animal Propensities, (excepting the cerebellum.) The Intellectual Faculties are next called into exercise, and the cerebellum and the Spiritual Faculties are not predisposed to be awakened until much later. This is the general law. But when we seek for the relative succession of development among the particular faculties we find great diversity in different individuals.

It will be observed that the forehead of young children is usually more prominent in the upper part, and more contracted below, in the region of the eyebrows. This is the result of the fact that the forces of the Propensities appealing to the Intellect, awaken usually the Conceptive faculties first. The Perceptive cluster are developed by the senses, and the quickening of their activity follows after the inquiring spirit of the mind which has been awakened by the Conceptive faculties. But in some children the Perceptive Faculties are more early developed than the Combinative or Conceptive. Some again, for instance, will recollect the mother and father by name, and the eyes become set, before they begin to walk. Others will begin to walk before recollecting names. The psychological explanation of this difference is that in the one, the special faculties of Language, (which are

in the Intellectual group) have begun to develop somewhat in advance of the faculties of Destructiveness and Cautiousness (which are among the Propensities;) while in the other, the faculties of Destructiveness, which are those that give executive force and possess the child with the desire to act for itself and supply its own wants, and the faculties of Cautiousness, which give self control and guidance, are active and developed in advance of those of Language. In the newly born infant, when food is the paramount necessity, the faculty of Alimentiveness is very active, and the mother may observe the organs of this faculty bulging forth on either side of the head, in front of the ears. When the function becomes fixed, and other surrounding faculties, in turn, come into activity, this special and temporary prominence is no longer obvious. When a child is learning to walk, the predetermined necessity for Cautiousness, to carry out the resolution, singularly develops the organs of this faculty, and gives them temporary prominence on either side of the head. The skull being soft, the organs appear plainly in this way, so long as the necessity for so great conscious restraint over the action of the body continues, and afterwards the organs retire to their proportionate size. These facts are important evidences of the truth of Phrenology.

These diversities of succession in the development of special faculties or clusters of faculties depend chiefly upon conditions of climate, civilization, inheritance of parental disposition, and education.

1. *Climate*.—The climates of the middle latitudes favor intellectual development more than those of higher or lower latitudes. The warmer climates tend to give an earlier development of the Social and Animal Propensities.

2. *Civilization*.—Men will naturally live in the Social and Animal Propensities; and this is the condition of the barbarian. Civilization quickens the Intellectual Faculties, making them influential and useful in guiding the forces of the Social and Animal Propensities; but, in truth, civilization is incomplete and has no basis for permanent continuance, without the Spiritual Faculties, which are awakened only through Christianity.

The process of civilization, in its mental aspect, is the process of an awakening of the Intellectual Faculties. Necessity stimulates men to more systematic labor, to more careful observation, and to the exercise of ingenuity; and hence come Arts and Sciences. Still, men do continue to live in earthly things, until the Spiritual Faculties are awakened.

When this is done, the Spiritual Faculties in the individual, gain the ascendancy over the Social Faculties, by their equalizing and universal force; and when this is understood, and *society* is thus affected, men will be led in their true social order. Civilization, as it is as yet understood, affects only the Propensities and the Intellect, and it is only by the indirect influence of Christianity that it becomes fixed in the race, and continuously advances. When Christianity is properly understood, as the science of mind will make it appear, society will progress, directly and continuously, in the proper Spiritual and Intellectual order.

In what is hereafter said of the successive development of the faculties, reference is had to civilized communities, in which the Intellectual Faculties are developed early in life.

3. *Inheritance*.—Parentage influences both the structural proportions and the relative succession in which the Social and Animal Propensities are developed; but the *activities* of the Propensities begin with life, and depend on the necessities of the internal condition and of the external circumstances with which the individual is surrounded in the earliest period of life. If a child has the proper structural order, and is, by reason of not having the care and attention of parents, placed under the pressure of great necessities, these faculties are called into constant and vigorous exercise, and hence results an active and practical development. This is the condition of the street children in New York. Being cast upon their own resources to a great extent, the Social and Animal Propensities are called into great activity. The modifying influences of our public schools are, in this respect, more important than those of any other institution. If the circumstances in which such a child is placed are favorable, the great force of character which results from the activity of these faculties is turned to the development of the Intellectual Faculties and to useful employments. This is the characteristic of what are called self-made men.

Rich men's children do not usually possess the power to acquire wealth, because their Propensities have not been brought under the necessities which result in the requisite activity; and poor men's children often do possess the power, because they are brought under such necessities.

The Intellectual Faculties are strongly affected by parentage, and by caste, which tends to centralize the intellect, and to reproduce, over and over again, in successive generations, the same order of faculties, or mental disposition. This influence operates by a transmission of the form or structural development of the organs, and by the inheritance or reproducing of the same activity.

The intellectual activity which characterized the father, is more frequently inherited by the daughter, and that which characterized the mother is more frequently inherited by the son.

The heritable character of the Social and Animal Propensities is more extended than that of the Intellectual Faculties, and affects the nature of the race. The characteristics of one person, in Social and Animal Propensities, run through a number of generations. But the law of cross inheritance between the sexes, which is observed in the case of the Intellectual Faculties does not hold good in respect to the Social and Animal Propensities, for by the design of the Creator, the Propensities have a character which relates to the sex of the person.

4. *Education*.—Education, as now administered, is a process of improving chiefly the *Intellectual* Faculties, and especially the Perceptive cluster, lying at the base of the frontal region, these being the faculties that are more directly awakened by the physical sensibilities, and that are exercised objectively, with matters of fact. It is therefore a partial system, addressing its chief labors to a special department of the mind.

But even this partial work is not done in harmony with a proper knowledge of the mind, but blindly and fragmentarily, and according to the opinions and idiosyncracies of each teacher.

For instance, if the teacher has a strong verbal memory, he will labor to make his pupils good grammarians. If he has strong Combinative and Conceptive Faculties, he will theorize with the children, and endeavor to explain to them relations of things beyond their power to understand. Hence it results that the present application of the methods of education, without due regard to the mental

dispositions of teacher and scholars, tend to develop such of the faculties as in any child may be predominant; but to give very little chance for the development of those which are not in accordance with the teacher's predominance; for, as is elsewhere remarked, the method to develop any weak faculty, is to reach it through the strongest faculty in the same group.

It is a fundamental principle in dealing with the mind to get at the primary forces first. In children the Social Propensities are the primary forces; and the effort to awaken and train any other class of faculties is best accomplished by having an eye at all times to these the prime movers.

2. *Where any Organ exists in Excess, What is the Proper Treatment?*

The excess of any faculty consists in the fact that the vital nervous activities of the mind are centered in that faculty, so that it wholly leads the mind, leaving the other faculties too much behind. The problem for the teacher is to diffuse and direct this centralized activity. In order to do this, he should seek to combine and associate with it, the activity of other faculties such as will conduce to the welfare of the child; and by creating, in this way, a diversity of the centralized forces, he will prevent an undue predominance of the faculty in question, and will lead the way to the combined development of others, and any special course of training which he is called upon to give. To adapt himself and his education to do this, wisely and well, is the most important function of the teacher.

In regarding the excess of faculties in children, the first group to be considered is that of the Propensities. They lie, as delineated on the bust, behind the ears extending below and above them, except Alimentiveness which stands in front of them, marked No. 1. Their general position is marked upon the bust—"Region of the Propensities—Social and Animal." The physiological law by which these are governed, forms one of the most important general principles on which the education of the faculties is to be founded. This law is, that Cautiousness and Secretiveness, if predominant, exercise restraint over the action of the other faculties of the group. By restraint, I do not mean a repression of activity, but a voluntary retention and economy of the vital forces. The Intellectual Faculties, being of an analytic and distributive character, without this predominance, act somewhat spasmodically and become readily exhausted. These faculties of Cautiousness and Secretiveness, therefore, are the conditions on which we are to rely for a continuous supply, from the temperamental disposition, of the vital forces on which the Intellect depends for its continuity and economy of power. These restraining faculties are essential to conserve the forces that may have been brought out by the activity of the Propensities, and by the teacher's exercise. If these are large in proportion to other faculties in the same group, their restraining influence over the associated Animal Propensities will appear, and they will afford the teacher direct and normal means of control, at the age when full self-consciousness does not yet exist. Too great a predominance of these faculties, however, producing too much restraint, checks the free, voluntary movements of the mind, and keeps the activities within the Propensities, turning them to the worst and most vicious account; or, in case of inactive temperaments, results in laziness and indifference. The teacher should observe whether the restraining faculties in the Propensities predominate; then in order to gain the attention of any Intellectual faculty, indirect means should be applied, and the teacher must secure the good will through the Social Propensities, and thus may teach through other scholars,

and by inference, rather than by direct appeals. Ignorance of the mind in this respect leads the teacher into very pernicious errors. Appeals to emulation, and temptations to dissimulation, delude the children with false ideas, and develop pride in those children in whom Self-Esteem and Approbativeness are large, while in children in whom these latter faculties are small, such treatment tends to encourage jealousies, quarreling and fighting. Other grosser vices result from the misdirection of the vital forces which should flow to the development of the Intellect.

If Cautiousness and Secretiveness are very large, care should be taken by the teacher to draw the activity away from them, and to exercise and exhaust the forces with intellectual effort. The object and duty of the educator, is not only to impart information, but to direct the whole mental processes. To do this the teacher must first understand their existence, and how they exist in himself. Not until then can he apply true methods; and he can properly apply only what he possesses. The law of life is movement, necessity, restraint. Intelligence is manifested by the cultivation of the Intellect, when there is restraint by the predominance of Cautiousness and Secretiveness in the Propensities; and by the orderly and proper exercise of the Spiritual disposition, comes guidance and judgment. Hence, education is strictly a physiological and sympathetic, not a routine and mechanical work.

The particular faculties which, in school boys, are prone to be too predominant over the others, are chiefly the Propensities, Destructiveness, Combateness, Adhesiveness, Secretiveness, and Cautiousness.

If *Destructiveness* is too large, set the boy to doing something useful. This is the executive faculty of the mind. And the teacher will best get possession of his mind by teaching him some activity—to run, to walk, to kneel, to sing. Destructiveness always wants to be kept busy. It will keep busy, even if it is in pinching the boy next to him. Having, by some active employment, secured the attention, the teacher may call into exercise the faculty next largest to that of Destructiveness.

If *Combateness* is too large, appeal in the same way to Cautiousness, if that be large, or if not, appeal to Approbativeness, or Self-Esteem. If Combateness is very troublesome, isolate the boy from those he is accustomed to irritate, or put him among larger boys whom he will have to fear; and in extreme cases overcome it by the counter irritation of chastisement.

If *Adhesiveness* is large, the boy is governed more by his chums than by his teacher. The boy that sits next to him has more influence over him than the master. The first thing the teacher has to do is to get between him and the chum. It will be advantageous to separate him from his intimate friend. If the teacher could make a child of himself, he could get possession of this boy's mind by means of this very faculty of Adhesiveness. The best way to get his attention is through Cautiousness, that being the higher of the restraining faculties of this group, and one which will induce him to listen. Having thus directed his attention to the subject, exercise the Intellectual Faculties. Through Adhesiveness excite Approbativeness, which is contiguous, and instead of allowing him to exert his Combateness, excite his Self-Esteem, which is the highest faculty of the Propensities, and will give him a higher range of motives.

If *Secretiveness* is too large, the teacher may employ the boy in monitorial functions, and if *Self-Esteem* is also large, give him some control and direction of affairs. This will secure his attention and interest, and the teacher may then proceed to call other faculties into exercise as above stated.

If *Cautiousness* is too large, seek to influence the child through his affections. Fear will paralyze such a mind. To make this faculty useful when it is too predominant, the teacher must get the affections of the child, and it will then become an intelligent restraint.

The particular faculties in girls which are prone to be too predominant over the others are *Philoprogenitiveness*, *Adhesiveness*, *Secretiveness*, *Approbativeness*, *Self-Esteem* and *Inhabitiveness*. Most of these faculties being among the Social affections, girls are less troublesome than boys, having less desire to assert themselves individually, and being drawn to each other by social attachments. These faculties, therefore, afford the teacher easier means of control. This difference of development between girls and boys is by the design of the Creator. The difference in the shape of the back part of the girl's head, from that of the boy, may be readily discerned by an ordinary observer.

If *Secretiveness* is excessive, the girl acts from indirect motives, and will be prone to equivocation, falsehood and cunning. The proper treatment will usually be to appeal to which ever of the other faculties above named is the largest, so as to get the affection of the mind and obtain control.

If *Approbativeness* is too large, the child is ambitious to be distinguished beyond her proper relations. She is prone to regard more what the teacher thinks of her than what she really is or does. If *Secretiveness* is also large, the child is prone to dissemble for the sake of securing the good opinion of others. The teacher should endeavor, while maintaining the affections of the child, through other faculties, to call her attention continually to what she is doing, and lead her to regard more the facts of her conduct, and less the opinions of others.

If *Self-Esteem* is too large, in connection with *Secretiveness*, the child shows a tendency to pride, holding herself aloof from the others; and if the teacher seeks to counteract this, merely by appealing to *Approbativeness*, the danger is that the fault, though somewhat modified, will be confirmed. The teacher should rather endeavor to awaken *Cautiousness*, and call into requisition moral disapprobation and then so invite the activity into the Intellectual Faculties.

The Propensities have their proper order of development, which is indicated by the numbers on the bust; *Alimentiveness*, being No. 1. These numbers, it should be observed, relate to the organs in the adult subject, and point out the appropriate and natural order of the ultimate development in him. The teacher, therefore, should distinguish between the order proper to be followed after the age of puberty, which in some cases occurs earlier, and in others later in life—and that which obtains before that period.

3. What in Case of Deficiency?

The physiological force which is necessary to give vivacity to the Intellect comes from the Propensities; and the remedy for any general deficiency of activity in the Intellect of a child is to be looked for in the Social and Animal Group. If the Propensities are large and active, the teacher may draw forth the force of the desires, so as to awaken the Intellect. If they are inactive and sluggish, through

the weakness of temperamental conditions, or through habits of life which exhaust the vital forces in bodily exercise, they must be engaged and exercised under conditions favorable to mental activity. If, though already active, they are small, so that their force is soon exhausted, they must be exercised under conditions favorable to their growth and development in size. For this purpose, proper food, out door sports, gymnastic exercises, social pleasures, and all the rough and tumble life which belongs to children, should be provided and encouraged. But the remedy for any deficiency in a special part of the intellect must be looked for in the other faculties of the Intellect. Give me a child of strong Propensities, and the energy which he possesses may be drawn forward into the Intellect. If, however, the energy is already active in a limited part of the Intellect, the exercise of contiguous faculties must be resorted to in order to combine and centralize and give fullness to the activity in the deficient faculty or faculties.

If the organs of Cautiousness and Secretiveness are small, the teacher cannot maintain the continuous attention and consciousness of the child by them; but is compelled to resort to an appeal to such other faculties of this group as have a predominant development; for instance the sentiments of Self-Esteem, inciting the subject to his own personal pride; or Approbativeness, depending on the strength of praise which the teacher may give; or Adhesiveness, through which the subject is influenced by attachment, or either of the other Propensities lying contiguous to these, which may be next in predominance of development in the group. So when activity is secured in the Perceptive cluster of the Intellectual group, the same law of operation according to predominance of development should be followed there. It is especially the duty of the teacher of young children to attend, judiciously, to the development of these last, as it is through these that the development of all the Intellectual Faculties is established, fixed, and accomplished; and the training of the Perceptive Faculties, therefore, is the foundation work of intellectual education. The teacher must employ the influence of something which will awaken the predominant Propensities, and by which the attention of the child may be maintained. If too much restraint is exercised, by compulsion and fear, the mind becomes stultified; and if there is not sufficient restraint, the attention is not continuously secured. And nothing is more necessary, in the development of the faculties of the Perceptive cluster, than that the teacher should possess and exercise consideration and attention to discern by which faculty or faculties it is that he has control over the child's attention and will; whether he works by the law of the desires of the Propensities, influencing through Alimentiveness, Destructiveness, etc., in males, or in females through Philoprogenitiveness, Adhesiveness, etc.; or whether it is by exciting the exercise of the individual's power of restraint through Cautiousness and Secretiveness, by the use or fear of physical pain. The organs are predetermined in size, in males, differently, by nature, from what they are in females. The faculties in the two sexes, differ essentially in their peculiar natural developments; and the teacher needs to know this fact, and keep it in mind, and adapt his methods to it. The boy is overflowing with restless activity, arising from the superabundance of the conditions of physical force in the organs of the Propensities at the base of the brain, and through all the temperamental and vegetative functions of the body. This must be expended somewhere; if the boy is properly educated it must by

expended through the Intellectual organs. Destructiveness may be appealed to, and by its proper and legitimate exercise may call into activity the Perceptive Faculties, and help to fasten the attention upon the desired object by drawing the attention—for example, to a fire burning, and by means of that the faculty next contiguous to Destructiveness as shown in the bust, Alimentiveness, may be appealed to, by teaching him to cook his own food, and so in turn may Secretiveness in watching over the fire, and Cautiousness in fearing it, and so also with the other faculties of the group. These operations all involve the diversion of the forces of the Propensities into the Intellectual and particularly the Perceptive Faculties. And so the exhibition of fondling, caressing cares, the natural expression of Philo-progenitiveness, is a special means of influence with female children. If a boy should be vicious, possession and control may be got through attending to his vegetative life. Giving abundance of food will render sluggish the mental activity; and continuous hard labor, will draw off the vital forces from the brain to be spent in the body.

4. *In What Order should the Faculties be Trained?*

The proper order of development in the adult is indicated in each group by the numbers upon the bust. The period of education is the period for approximation to this order. One of the most important points with children is the order of the restraining faculties with reference to the other Propensities.

In early childhood, if Cautiousness and Secretiveness are small, there is an absolute necessity, in order properly to develop the child, that he should be brought under the influence of physical pain; after which mental fear exists, and so may be resorted to. To secure and maintain attention is the first condition for teaching. In order to maintain attention so that the instruction of the teacher may pass into the mind of the scholar, the faculties of Cautiousness or Secretiveness or both, must be active; and, if necessary, they must be awakened by physical pain. Pain must have been *experienced* before the child can be brought under the influence of a proper mental fear of pain. This law of punishment has many gradations of means, and is the only proper law by which the teacher can begin to regulate the Propensities in this class of children. In such, an actual physical pain must precede any successful resort to mental fear. If actual pain is not employed as a means of developing the power of restraint, the very means taken to check the child, will in many cases, tend to increase and strengthen that resolution or self-will in the child which needs to be restrained. It is a great error in many modern systems of education that the teacher endeavors to dispense with actual pain, overlooking the fact that pain and restraint are, since the fall of man, the necessary conditions of his development. Some teachers, taking this course, endeavor to substitute a mere mental fear; but this effort is necessarily futile with most children, as above shown. Other teachers condemn all appeals to fear, and rely wholly on persuasions addressed to the Propensities, thus stimulating pride and selfishness. It is an equal error to think that the infliction of pain is the constant means of education; but many teachers do this and depend on physical fear too much, and stultify the mind of the scholar. Excessive punishment inflicting pain, defeats its own end, by restraint which turns the force of the passions in upon themselves. If passive obedience and sycophancy were the aim of education, this would be true means.

Moreover it is always necessary to consider, in attending to the education of any individual, what are the functional developments in him;—at what period of life he already is. After puberty, a new set of motives, peculiar to manhood or womanhood, begin to manifest themselves, this being the period of sensuousness. The individual is no longer subject to restraint from Cautiousness and Secretiveness alone; but must be so directed as to bring his education under the influence of his own consciousness. If it be a vicious consciousness, it must be exhausted by discipline, and active mental and physical labor. The true preventive and remedy, however, for a deficiency in the restraining faculties after this age, is one which teachers do not sufficiently regard—*viz*: that by the influence of the Holy Spirit there should be a change from the Animal to the Spiritual disposition. If there has been such a change in the teacher, this work is easier with the scholar. The form of religion is merely the initiating order under which the change is received; the change must be such that the subject shall have an inward realizing sense of it.

5. *What is the Proper Classification of the Faculties in Respect to Education?*

The faculties are to be regarded and treated as they exist; *viz.*, in three groups, the Animal, the Intellectual and the Spiritual. Of these, the Intellectual group, is, with reference to education, the most important.

The position of the Intellectual organs is in the front part of the head; and is pointed out on the bust by the words, "*Region of the Intellectual—Combinative, Conceptive, and Perceptive Faculties.*" The Propensities have been already shown to be predeterminately active, under the law of inheritance of physical development, up to the age of puberty and manhood, at which time the Propensities become mature, and have a fixed mental character. This character is centralized naturally according to the order of the faculties of the Social group; but it is the office of religion to awaken the faculties of the Spiritual group, by the instrumentality of the Holy Spirit, by which the Propensities are subordinated. During the process of development, the Intellect is brought into exercise, beginning in early infancy, in either cluster of the Intellectual group, as nature may direct, according to predominance of development, but generally in some of the faculties of the Perceptive cluster.

6. *How May the Perceptive Faculties be Trained?*

In the first place the teacher must recognize the existence and characteristics of this class of faculties. It is not enough, with reference to these or any other faculties, to suppose merely that there are such faculties in the mind; but, to train them properly, it is essential to individualize them, to designate them by proper names, and to discern their relative positions and size, and the spirit and order under which they manifest themselves. In this way the teacher should learn the order of these faculties as marked on the bust, and as they exist in the teacher himself. The Perceptive Faculties in the majority of cases precede, in development, the other Intellectual Faculties. This is the order of science itself, which begins with objective facts, and makes them the basis of reasoning, even so far as in ascertaining the conditions of mental disposition by which man is in communication with his Maker, and the manner in which the Truth is possessed.

The Perceptive Faculties are of the greatest importance to education, as it is through them that the knowledge of external objects is obtained. They are included in the Intellectual group of faculties; and in giving them their true order, we are instructed by science and experience that two faculties of equal force, if united or associated together, must act with greater force and efficiency than when dissociated. This physiological principle is the cause why the organs so associated together, through the middle line of the head, on the contiguous sides of the right and left hemispheres, when equally large as other faculties in the same group, have a leading influence, generally, in the character. Therefore we assume that Individuality is the first Perceptive Faculty to be educated, and we have designated it as No. 1.

This is the faculty which gives clearness of ideas. It individualizes objects or phenomena, each in its singleness or oneness, in name, location, or other qualities, so as to separate and distinguish, in all the mental processes, the things which the Perceptive Faculties discern, or which rest in the inward consciousness. This faculty is best trained by a teacher who possesses it large, and who understands its combined activity. All the leading teachers of our schools should possess this organic condition. The teacher will find that his right use of this faculty, in his own mind, will very materially assist him. In dealing with large numbers of children, this faculty is often overtasked or confused in the effort to distinguish names and persons. The teacher should not depend upon memory alone for their names, but should have the name of each child plainly inscribed above its seat, so as to localize the individuality of each to the teacher's memory, and enable the teacher to call upon any one on the instant. By this means the teacher, standing in his proper place, will always be able to see what pupil is least inclined to give attention, and call him by name. This will modify the teacher's necessity, and bring the child more under his attention and control. The child too becomes properly seated, by habit, and order is thus established. The teacher should exercise this faculty in the children by calling it into activity in combination with the contiguous faculty which is largest in them, and in this way the attention can be retained in the Perceptive Faculties. Thus if Form is largest of the Perceptive Faculties in the child, he should be trained in discerning various common shapes each by itself; and by repetition, again and again, his idea of each should be made distinct, clear, and individualized in his mind. So in combination with each other faculty of this group; and with each observation, the proper word should be taught, thus exercising also the organs of Language. It is not until an advanced stage of schooling, that the child can be expected to have a distinct individualization of the inward consciousness. Meanwhile, he must largely be taught by memorizing, that is by the exercise of the faculties of Eventuality and Comparison.

Under the organs of Individuality, and more interior in position, lie the associated organs of Form. When large, these organs are indicated by spreading in breadth, pressing the eyes apart from each other. It is breadth between the eyes that gives the base for all optical measurements of form and size. I mention the faculties of Form and Size next after Individuality, thus giving them precedence over other organs that are contiguous to Individuality, because they lie at the base of the brain and are the ones immediately connected with the organs of sense, which gives them a precedence in activity; and moreover the organs of Form are contiguous to each other, and the organs of Size are contiguous to those of Language, which I shall afterward mention. Above this lower range of faculties lie the organs of

Weight and Locality. Those of Weight are immediately contiguous to those of Language, and this association gives them precedence, in activity, over those of Locality. The two organs of Language lie above the eye-balls and interior upon the orbiter plate. They are not contiguous to each other, but dissociated, being separated by the organs of Form. Anatomically speaking, they lie like bands, beneath and across the whole range of the Perceptive Faculties, thus connecting them all through the faculty of Language. When large these organs of Language press forward and downward upon the eyes, making the eyes stand out, and often causing the under lid to project as a pouch.

Eventuality (in which, in connection with Comparison, are centralized the memorizing activities of the mind), is next in order, because its organs are contiguous to each other. Locality completes the enumeration of this part of the Perceptive Faculties.

It will, however, be observed that, upon the bust, the numerical order differs from that pursued in this statement, by placing Language as second instead of fifth. The reason that I pursue this different order upon the bust is, that although some activity in the organs of Form and Size, must precede a full activity in those of Language, on account of the sensuous location and relation of the former organs, yet in man, as he is in civilized society, and in the practical training of children, the activity of the faculties of Language, situated as they are, leads that of the faculties of Form and Size. Words are given and used in teaching, as signs, and a necessary means of awakening those faculties and individualizing outward objects by them. When men possess the order of development in which Language is subordinated to Form, Size and Weight, they possess a superior practical intelligence on this account; but as I have said these are exceptional cases.

The proper time for teaching the languages is in quite early infancy, when these faculties are naturally exercised in a growing condition. Language has been commonly taught, through the ear only, as in first teaching the mother tongue, or through the eye only, as in teaching dead languages. The reason why the modern method of teaching by the black board and by the sound, at the same time, is more successful, is because two of the senses and the sensuous organs connected directly with each, are brought into operation on opposite sides of the principal faculty, giving a double force, and a greater stimulus to the mind.

The organs of Form, Size and Weight, are to be trained through the senses of sight and touch. The system of Object teaching is especially useful for this purpose. Eventuality is trained by requiring the scholars to relate events, to narrate the current of affairs they see; and, as they grow older, to compose narratives in writing, and to turn their thoughts into their own minds, and see how far they can become conscious of the succession of their thoughts.

Locality is to be trained by such studies as geography, anatomy, etc. In these studies the pupils should be taught to realize the location. The use of globes assists this, which maps do not. Memorizing teaching is often lost. It is not by memorizing alone that the appropriate instruction for these faculties is to be retained; but by tracing the subject into the consciousness of the pupil.

7. What Faculties May be Regarded as Conceptive?

These also have a special locality on the bust. They are Comparison and Causality. These lie above the Perceptive and below the Spiritual Faculties.

8. *How Should They be Addressed and Trained?*

They should be addressed according to the art of logic, and the established rules of geometry. The order of any mental process in minds of the Conceptive class is, first, by a principle; then by appealing to an acknowledge objective fact, or the mental consciousness. The Conceptive Faculties will be influenced to action by the predominant group, either the Spiritual Consciousness, or the Social Propensities, or by the Perceptive Faculties; and when a child of large Conceptive Faculties has reached the stage in which he has consciousness in these two pairs of faculties, Comparison and Causality, at the same time, he then will begin to understand things, either by apprehending the contrast, or by seeking for the antecedent to any fact or principle, whether it be within the feeling of the consciousness or admitted from without by the Perceptive Faculties. Children of this order of mind precede others in the ability to reason clearly. These two faculties are the faculties of Reason in the strict sense of that term. Such children should be taught those sciences in which Causality and Comparison are the leading faculties, such as philology, astronomy, and mental science. When Comparison predominates, by the predisposition to contrast, it gives acuteness in reasoning; when Causality predominates, the mind goes to the source of every principle, whether existing within the consciousness, or in the outward condition of facts. This arises on account of the inability of the teacher, to approach the mind, not understanding the temperaments and the organic nature of the brain, to him such pupils often appear stupid in early years; and they are always asking the question—Why is this?—without giving any evidence what they have been taught. As the Perceptive Faculties become more fully developed, and thus the mind possesses the requisite individualized perceptions of outward objects, the Conceptive powers then are enabled to reason from effect to cause in all things within the range of such conceptions; and the special intelligence of the child then appears. Children of this class require to be taught by imparting the principle of the thing, and afterward they will receive the facts. On the other hand, children of the Perceptive class must be taught by imparting the facts, leaving the principle to be acquired afterward, if at all.

In reference to any cast of mind, the proper physiological method of training is to approach the largest class of faculties in any one group, and the largest pair of faculties in that group. Where the relative development of the faculties is disproportionate, that is, different from that marked on the bust, then the way to develop the lesser faculties is to approach the next largest contiguous pair in the same group, to get the attention; and when the proper attention is awakened, the lesser faculty or faculties of the same group may be called into operation, and exercised until they attain their proper development in the order as marked on the bust.

9. *What Faculties are Constructive?*

They are, Constructiveness, Calculation, Wit, Ideality, and Acquisitiveness. We have them named in their associated order, as the *Combinative Faculties*, forming a semi-circle, of which the faculty of Constructiveness, on each side of the head is the centre, and so you will find it marked on the bust.

10. *What Treatment is Proper for Them ?*

The faculties of this group, in themselves, tend to divergence and side issues, unless they are led and concentrated by those faculties lying in pairs through the centre of the head, where the hemispheres come in contact with each other ; that is to say, the faculties of the Perceptive cluster, or those of the Conceptive cluster, or the Social Propensities, or the faculties of the Meditative or Intuitive portion of the Spiritual group. The Social or Animal Propensities have a predetermined activity, in consequence of the fall of man ; and they naturally immediately influence the Combinative Faculties, because they lie contiguous to those faculties. The Perceptive faculties, too which have a more sensuous location than the Combinative exercise a marked influence over them. The Spiritual Faculties have less influence upon the Combinative Faculties, because they are rarely called into activity in childhood.

In consequence of these characteristics, which naturally pervade children, much opportunity is lost by not properly regarding the activities of these Combinative Faculties in connection with the Social Faculties. Children should have more time to play ; and their plays should be the teacher's personal care, in order to gain their individual affection. For the purpose of the practical exercise of the Combinative Faculties, innocent and pleasurable sports should be cultivated. Plays which involve useful results or increase the proprieties of deportment, or which imitate the constructive occupations that will be useful in after life, all those things which quicken either of the senses, the use of tools and of all the implements of childhood's sports, should be encouraged by the teacher. This interest on the part of the teacher does more to give him the confidence of the child than any thing else he can do ; and thus will enable him to lead the intellect of the child.

But for the proper training, it is also necessary to treat these faculties with special reference to the influence of the other faculties of the Intellectual group, and with reference to the influence of the faculties of the Spiritual group, so far as it is possible at an early age, the latter being then dormant.

The proper method of doing this, is to seek the largest pair of faculties in the Perceptive or Conceptive cluster, or in the Meditative or Intuitive cluster, and awaken that pair in connection with the Combinative Faculties.

Thus, if in a child of preponderating Combinative Faculties, the Perceptive Faculties—that is to say, Individuality, Language, Form, Size, Weight, Locality, Eventuality, Color, Order, Time, and Tune—are larger than the remaining parts of the Intellect, the appropriate instruction is in orthography, etymology, syntax and prosody ; to teach him to combine words, and to form sentences ; to adapt his mind to individualize his own thoughts and sensations to himself clearly, then to individualize the proper words, and then to communicate them by the aid of the rules of grammar ; to teach him how words are constructed and alphabetically put together, and the art of pronunciation ; to teach him geometry, draughting, metalurgy, geography, history, and biography, landscape and historical painting, and natural history ; to teach him to arrange words musically, combining them according to the regulation of the two faculties of Time and Tune, which are contiguous to each other, and so teach this order of mind the art of enunciating words musically. Skill to compose music depends upon a constructive order of mind.

Again, if in a child of large Combinative Faculties, the Conceptive Faculties—that is to say, Comparison and Causality—are larger than the other parts of the

Intellect, the appropriate instruction is rather in literary composition than in the mere use of words. In music also, minds of this cast seek to compose, and their composition is more of the artistic character than of the religious or martial character. Combinative Faculties with a predominating Spiritual development tend to spiritual or religious music, and Combinative Faculties with a predominant development of Social Propensities tend to martial and sensuous music.

Since, in children the Social Propensities predominate, the kind of music which they love is the martial and boisterous music.

When the various faculties of the mind and the modes in which they act, and the extent to which they re-act on each other, are thus clearly defined, we have plainly before us the few simple conditions, out of the combinations of which the infinite diversity of the mental dispositions of men result.

Minds of the Combinative class should also be taught mental science, practical knowledge of the three groups, and the different localities of each pair of faculties, so as to make them as conscious, practically, of their own mental organization, as they are of their different senses—sight, smell, taste, hearing—or of the fingers on their hands, the special organ of touch. When the science of mind is properly taught in our schools as a branch of learning, in combination with the present mode of object teaching, all science would combine in universal laws in the order of man's mental structure as marked on the bust.

11. *At What Stage Should the Reasoning Faculties be Addressed and Exercised?*

In its most general sense, Reasoning is a process consisting in the simultaneous activity of two or more pair of faculties, whether they are in the Social, Spiritual or the Intellectual Group. In this sense, there is one reasoning of the Propensities, which is physical and instinctive; another reasoning of the Intellectual Faculties, which is analytic, synthetic and comparative; and another reasoning of the Spiritual Faculties, which operates sensationally on the Intuitive and Meditative. The reason why there is no standard of correct reasoning among men—except general opinion which is as diverse as communities are various—is *first*, that men are ignorant of these distinctions, and reason in either way indiscriminately, and *second*, that, in either one department, men whose organic structure varies, are disposed to differences of mental operation. Thus, in Intellectual reasoning the true standard depends on the true order of Intellectual development as marked on the bust. Phrenology teaches the true standard of reasoning, by elucidating these organic conditions, and shows that diversities of reasoning will necessarily be manifested in organizations which do not conform to the true order of development.

The process of reasoning begins, in children, when they have reached that stage in which they have the feeling of consciousness in two pairs of mental faculties at the same time. It begins in the Propensities. When, in process of time, the Propensities, by necessity, call the Intellectual Faculties into activity, Intellectual reasoning begins, and it is usually first awakened in the Perceptive Faculties. But the proper stage at which to commence *training* in Intellectual reasoning is after the age of puberty. Before that time education is a process of preparation for clear reasoning as above declared; and the leading pair of faculties for clearness, is Individuality. This pair of faculties, therefore, being the first in the Perceptive, cluster, and, when properly developed, being the largest, in the Intellectual group is the first and most important, in order to manifest reason clearly.

The natural function of Individuality is to give mental form to outward objects. It also is ruled by the Propensities and the Spiritual Faculties, and when its activity is introverted upon the mind itself, it serves to give a clear Intellectual perception of their action. In the former function the tendency is to depend entirely upon what appears externally—objective philosophy. In the latter function the tendency is to depend entirely upon individualizing the feeling of inward consciousness either in the Propensities or in the higher consciousness of the Spiritual Faculties,—one of the conditions of the inductive philosophy. These are the two initiatory processes which include all reasoning.

When the best organic conditions for reasoning exist, the pupil is predisposed to reason by parable; these conditions are fully developed after the age of puberty, and when the Spiritual Faculties become awakened. This order of conditions is, first the Perceptive Faculties, then the Conceptive, then the Combinative, with the preponderating influence of the awakened Spiritual Faculties illuminating them all. The Perceptive cluster of Intellectual Faculties is the more important class, to be properly educated in preparation for correct reasoning. These are the first in order of development; and truly to understand objective teaching, these faculties must predominate, for they cognize material proof, and facts as they exist, on which all reasoning must be established. Phrenology itself, the true basis of reasoning, could not be made a science without having these faculties to precede all others to base the proof of objective facts. By discerning through the Perceptive Faculties, the physical conditions, the organs, their form, size, position, and the phenomena of manifestation, they present the objective proofs of how God deals with the individual and so with mankind. And this proof harmonizes with the subjective inward proof which rests in the Divine Revelation and in inward consciousness.

The reasoning performed by the *Perceptive* Faculties consists in individualizing a phenomenon, and affixing to it the proper word or name, as a distinguishing sign. You will see, designated upon the bust, the order in which these Perceptive Faculties are related. Individuality, which takes cognizance of each phenomenon in the outer world, and separates and distinguishes it from all others, stands No. 1. in the order of development; and Language, which connects with each phenomenon recognized by Individuality a distinct and appropriate word-sign, stands No. 2. So all the Perceptive Faculties up to No. 9, stand under the order marked on the bust, Nos. 1. Individuality; 2. Language; 3. Form; 4. Size; 5. Weight; 6. Eventuality; 7. Locality; 8. Color; and 9. Order. The reasoning performed by the *Conceptive* Faculties of Comparison and Causality, consists in comparing phenomena, and seeking their causes. These Conceptive Faculties, marked on the bust, are 10. Comparison; 11. Causality; Time and Tune marked 12 and 13; these two belonging by their location between the Perceptive, Conceptive and Combinative Faculties, and when combined with either of the Perceptive, measuring events by time, and beauty of expression by sound; or when combined with the Conceptive, determining and measuring the time in the chronological order in history; or when combined with the Combinative Faculties, giving time to tune which is the essential basis for order in the art of music. The order of reasoning by which Phrenology became established was first by Conceptive Reasoning, Dr. Gall, comparing phenomena and enquiring for causes, then establishing the general facts, in the order of the Conceptive, Combinative, and Perceptive Reasoning; Dr. Spurzheim following in the same train, gathering details and constructing

a classification. The reasoning performed by the *Combinative Faculties* consists in taking up what has been perceived and conceived, and combining them in the order of Intellectual synthesis and analysis. These *Combinative Faculties* are marked Nos. 14. Calculation; 15. Constructiveness; 16. Mirthfulness; 17. Ideality; 18. Acquisitiveness.

The order of development of the Intellectual, Spiritual and Animal Groups, in any individual, constitute the mental facts upon which all his processes of reasoning depend; and when mankind will recognize and accept the necessary inference, men will not contend about their views, but refer all difference of opinion to difference of organization, the predominant group, the kind of education received, and the willingness or unwillingness to receive the Truth. The civilization which Christianity affords, seeks for and irresistibly tends towards a basis of Absolute Reason; and some progress toward this result may be seen in the present state of controversial philosophy. The basis for that Absolute Reason will be attained by the true science of mind.

The method of awakening the Intellectual Faculties is by cultivating the senses:—sight, hearing, smelling, taste and touch.

The first law of the mental disposition to be regarded by the teacher is, that the vital forces reside in the Propensities. Hence due consideration for strength and vigor of mental character requires that the activity of these faculties should not be too early drawn away to the Intellectual part. The second law is, that these Propensities, in order to supply their inward wants, call the Intellectual Faculties into activity, in which they are aided by external things acting through the senses; and in striving to supply these wants the Intellectual Faculties seek an outward sign, either in action or in words, to express the inward want or condition. Hence the teacher should secure the control of the Propensities, in order to reach and guide the activity of the Intellectual Faculties. He should do this, if possible, by engaging the affections of the child, and if not, then by compulsory means. The action of the Intellect, as a whole, is expeditive or diffusive. It tends to absorb the vital forces. The activity of the Propensities, when guided properly, is recuperative. They involve bodily activity, which builds up the system, with pleasurable emotions, which energize the mind; and therefore, while children are growing, it is very important that these should have proper attention and exercise. If the Intellect is overworked when the individual is young, it engrosses and takes possession of the vital forces which at that period should be directed largely to the development of the physical structure; and thus there is produced in the brain, the condition of which, at a very early age, is properly of the lymph quality, too early a development of the fibrous state, such as prematurely disposes the subject to the nervous temperament, or gives a diminutive structure to the body, or causes disease, or premature decay.

The activities of the Intellect, it may be said, are either centralizing or diffusive according to the peculiar structure of the organs. When they are centralized, it is because of the great predominance of Individuality over its associates in the Perceptive cluster, standing in their proper order. If, by a greater breadth of structure, the *Combinative Faculties* get precedence the activities become diffusive.

The Intellect, in itself, is dependent, properly, upon the Perceptive Faculties, and upon external objects, to arouse attention. Objects existing ~~within and~~ outside of the mind ~~in a phenomenon itself~~, and apprehended by the Perceptive Faculties through the impressions made by them upon the senses, are an essential condition of the action and development of the Intellectual powers. The Intellectual Faculties also have a priority in activity within themselves, predetermined by Christianity ushered in by the Holy Ghost, or by inheritance and other circumstances, which has in each case a special adaptation to the relative sensibility of the nerves of the senses, which in turn are largely dependent upon the temperaments for their peculiarities and influence.

PUNISHMENTS.

Having now described the principal differences in mental organization as well as in temperaments, the answer to a previous question relating to the methods of discipline will be more intelligible. It has been already observed that the question whether coercive or persuasive means should be used, does not depend upon the temperaments; but that when either is to be used, the nature and degree of it to be employed are to be chosen with reference to the temperament, as well as to the mental organization.

The great difficulty which teachers find in administering effective discipline arises from a want of the knowledge, a priori of the faculties of the mind, and also of the temperaments, this would give the insight to the susceptibility of the child to the punishment inflicted.

The infliction of a certain, fixed punishment for every offence of a certain character, by whomsoever committed, appears, to many teachers, a just and impartial rule; but when the organization of children is taken into account, such a method is seen to be, at once, unjust and inefficient, and a false practice. The nature and degree of the punishment should be adapted to the nature of the child, and to the temperamental conditions of susceptibility in the child,—not to the external act, but to the internal cause of the act.

The first inquiry is—What is the cause of the offence? The second is—What is the proper channel, which the peculiar organization of this child affords, for reaching that cause? This rule is *multum in parvo*.

For example, if the offence is that the child has not learned his lesson, we must first discern whether the fault is indolence, or merely inaptitude for the special study. The latter should never be punished. It is to be cured by encouragement and development.

Indolence.—If the fault is indolence, the first inquiry is—What is the cause of it?

If the child is of the Sanguine temperament, and the indisposition to study proceeds from the volatile disposition of this temperament, and is too strong to be overcome by persuasive means, the teacher must appeal to physical pain, or to fear, which is the apprehension of pain, by the retention of the memory of it. Ordinarily, teachers appeal to whichever of these two, pain or fear, promises the quickest result, without regarding the necessities of the child's development. Thus, if the child is fearless, the teacher whips him, and if he is timid and shy, the teacher only threatens. An understanding of the mental conditions upon which these differences depend would show the teacher, that if the Sanguine child is fearless, he

should get the possession of the feelings of the child, and if rash, it is because the restraining faculties of Cautiousness and Secretiveness are small; and if he would correct this deficiency in the child, he should threaten first and follow it with punishment afterward. To an offender marked by this organization, let the teacher say, that to-morrow at such an hour he shall be chastised for the offence; and when the time comes, let the punishment come inexorably. Such a method awakens the necessary fear, where it did not before exist.

In some cases if the desired attention has been secured, it will be wise, when the appointed time comes, to say to the scholar, that as he has been assiduous meanwhile, the punishment will be, as a favor, postponed till the next day, thus prolonging the immediate stimulus of the fear; but it should never be dispensed with when once threatened. Sooner or later the teacher's word must be fulfilled.

On the other hand, if the child is sly and cautious it is because Secretiveness and Cautiousness are large; and if this be so, appealing to fear, though a very easy device for the time being, increases the mental disposition which led to the fault. In such a case, it will often be well to punish the child without any premonition, and afterward tell him the reason for it. Threats would awaken fear; but unexpected punishment will awaken the Intellect of the scholar; for his mind will be immediately set at work to consider in himself what was the reason of his being punished, and the faculties of Cautiousness and Secretiveness will be turned to a useful exercise in making him, afterward, watchful of himself, and cautious of his conduct. If the indolence proceeds from the preponderance of these restraining faculties, Cautiousness and Secretiveness, which is sometimes the case in a child of the Nervous temperament, the difficulty to be met is that the mind has too much restraint, which begets indifference. In such cases, the teacher must, if possible, avoid appealing to fear. He should seek to ascertain which of these two faculties predominates. If Cautiousness predominates, pain or fear will tend to stultify the mind. He should endeavor to awaken the forces of other Propensities, and then to lead them forth into the Intellect. Persuasive measures, and means drawing the motive power and force more into combination with other faculties should be used, so as to overcome Secretiveness. These measures will be particularly appropriate if Secretiveness is the larger faculty.

If the cause of the indolence is the predominance of the Bilious temperament, the teacher should counteract this by leading the child to active, out of door sports. Those exercises which rouse and quicken the system, and give more play to the lungs and more vigor to the stomach, with rest to the brain, will be necessary to correct an indolent disposition resulting from the predominance of the Bilious temperament. If the cause of the indolence is the over-indulgence of the Lymphatic system, the teacher must take measures to have the supplies of food diminished, so far as necessary to give mental activity during school hours. So long as the tasks given to the stomach require the nervous force of the child, it will be neither easy nor wholesome to call that nervous force away into the brain by punishment.

Wilful disobedience and insubordination will be found to depend on mental conditions to a greater extent than does indolence. The first step towards overcoming this evil is to ascertain where the will of the pupil resides;—What are the ruling Propensities that make this disposition? It will be of the first importance, in cases of this kind, to act in harmony with the parents; for if the child is sustained at home in his wilful purposes, the teacher will rarely be able to overcome it at school.

This disposition will be more frequently found to make difficulty in the case of Sanguine or Nervous temperaments or the Sanguine-bilious, or Nervous-bilious. In these cases, the teacher often will be able to do more, indirectly, and through the influence of other pupils, than directly, by his own administering of discipline.

In this class of offences the teacher should keep always before him that the welfare of the child is at stake, and that what he has to do is to reclaim. He has a battle to fight and must use strategic measures. He must use his own faculties of Cautiousness and Secretiveness; for the spirit which he has to deal with often involves to a greater or less degree the minds of a number of the scholars, and to meet it successfully he must have some understanding of the extent of the disaffection and the nature of the plot. If he is sufficiently circumspect to define these to himself and sufficiently deliberate in his discipline to wait until he can lay his hand upon the ringleader, the chastisement of that one will often gain at once the whole victory.

Children brought together form a community characterized by a great activity of the passions and Propensities, but volatile and easily moulded.

Quarrels and ill conduct towards each other, among the children, compose a different class of faults. There is the training ground for self-control, and all those manly and womanly social qualities which fit the possessors for happy and useful places in society,

The teacher who rightly regards the Social Propensities, which rule the children in the play-ground, will endeavor to have the children gain the right development by the sympathies and hostilities engendered in their preparatory society; and will therefore endeavor to cultivate that *esprit du corps*, which will make the aggregation of children more closely resemble an organized community, and to maintain within it a public opinion in favor of the exercise of the moral qualities of the Spiritual Faculties. For this purpose, the teacher, while he compels order and protects against ill usage, should rely upon the scholars themselves, not only to encourage right conduct, but also to correct offences, as far as it is possible to do so, himself interfering directly only when exigencies require it, and encouraging the children to sustain themselves and each other against aggression and injustice, by such measures of self-protection as may be proper.

12. *What Moral Faculties Claim an Early Attention?*

In a strict sense, the only moral faculties are the Spiritual Faculties. The Propensities are essentially selfish, in their nature; and the Intellect is merely the instrument of either.

The Spiritual Faculties should not be awakened until after the age of puberty. If they are called into activity and take precedence at an earlier age, the vital forces are turned away from the proper channels for development of the body, and the growth is checked, and weakness and a cessation of bodily development result. For physiological reasons, therefore, these faculties should not have predominant control, until that age.

But there is an important part of early education which may properly be regarded as moral training, because it is preparatory to this. *First*, the teacher should give early attention to instruction in the manner, postures, language, and musical tones, which constitute the outward, objective forms of Spiritual religion, and these should be the earliest means used for directing the attention to religion. These forms do not constitute religion; but they will make the children graceful

in their mien, and imbue them with a respect, in outward relations, towards religious teachings, and towards teachers, parents, and all persons who are appointed to govern. *Second*, the teacher should seek, by a right development of the Propensities, and by exercising the vital forces in the Intellect or in bodily exertion, to train the child in right habits and in innocent activities, and to predispose the mind to virtue; remembering, however, that the motives in a child's mind upon which the teacher must mainly rely are selfish motives;—personal attachment, Fear, Self-Esteem, the Love of praise or rewards, and the like;—and that conscious, indwelling virtue is not attained until the age at which the child is prepared to take responsibility upon himself.

When the child becomes self-conscious, and realizes that there is a God, and that He is the highest of all—and at a more matured period, when the inward Spiritual consciousness is specially awakened by the influence of the Holy Ghost, through the instrumentality of the faculties of Godliness, which are the center of the Spiritual group, then he will begin to show a proper regard to all things, having been trained to respect the exterior order and conditions through and by which the Spirit of God is manifested. The objective form of religious teaching which is established in the world as a preparation for religion, is infinitely more important than those other necessary pantomimic exercises, such as calisthenics, which give expression only to physical and sensuous ideas.

A true science of the mind, as well as Divine Revelation, teaches that there is a universal necessity in man's nature, (which all experience confirms,) for a change from the activity and consciousness in the physical and Intellectual part alone, to activity and consciousness in the Spiritual part also. This change is what Christ described to Nicodemus as being born again. The power to know God, as He is revealed by the Holy Ghost, is exercised through the Spiritual Faculties, and to know Him properly they should stand in the order marked upon the bust:—as Nos. 1. Godliness; 2. Brotherly-Kindness; 3. Steadfastness; 4. Righteousness; 5. Hopefulness; 6. Spiritual Insight; 7. Aptitude. This should never be lost sight of, by teacher or pupil. But this truth, however clearly it might be stated upon paper, will be of little avail to the reader, unless realized in his inward consciousness. The Intellect can only objectively comprehend it. A description, in words, of a good dinner, will not feed a hungry man; and a statement of the true order and life of the Spiritual Faculties cannot satisfy the hungry and thirsty soul, in these qualities of the Spirit, spoken of above.

13. *How to be Trained?*

The moral faculties, regarded, as above explained, as being identical with the Spiritual Faculties, can be trained only by those teachers who are influenced by the Holy Ghost through their Spiritual Faculties predominating. As a teacher cannot train the Intellect, without realizing, objectively, the facts which he logically knows, so he cannot train the Spiritual Faculties in truths which he does not himself subjectively and spiritually know. The inward consciousness bears the same relation to moral training, that external facts do to Intellectual training.

Intellectual things are practically and really understood only objectively, and Spiritual things are realized only subjectively, by the instrumentality of the Holy Spirit. The science of mind will elucidate and define the distinction and the limits between these two regions of the mind.

In all effort for moral influence upon others, the teacher must possess, himself, the spirit which he would inculcate. The Intellect may make disquisitions upon moral and spiritual subjects; and remotely, by the form of sound words, may awaken activity of the Spiritual Faculties in others; but it cannot directly reproduce in others that inward, conscious, realization which belongs to the teaching of the Spiritual Faculties. Hence results the indifference and coldness prevalent on the most important topics of our instruction in this life.

The Intellect may be taught the organic existence of the faculties of Godliness and the other Spiritual Faculties, but the true and proper understanding of this group can only be gained by the possession of activity in them, which is given by the Holy Ghost. The Intellect cannot have a realizing sense of Spiritual things any more than the ears can see, or the eyes can hear.

14. *What other Considerations have Reference to this Point in Such a General Summary as the Above?*

The third general law which should form a controlling principle in education, is manifested in the Meditative and Intuitive, Spiritual Faculties. Here we must assume, for a correct understanding of this subject, a new nomenclature for the faculties of this region. Dr. Spurzheim undertook to give a general classification of the faculties, and the general laws governing them. He divided all the functions of man which take place with consciousness into two orders, designating them the Affective, and Intellectual Faculties. The Affective Faculties he subdivided into Propensities, or those powers which produce only desires, inclinations, or instincts; and Sentiments, which have something super-added to inclination. The Intellectual Faculties, he subdivided into the Perceptive Faculties, including the functions of the external senses and voluntary motion,—those faculties which make man acquainted with external objects and their physical qualities,—and the functions connected with the knowledge of relation between objects, or their qualities; and the Reflective Faculties, which include all those which act on other sensations and notions. The following is Dr. Spurzheim's exact classification:

AFFECTIVE FACULTIES, OR FEELINGS.

I. PROPENSITIES.

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|--------------------------|---------------------|
| * Desire to live. | * Alimentiveness. |
| 1. Destructiveness. | 2. Amativeness. |
| 3. Philoprogenitiveness. | 4. Adhesiveness. |
| 5. Inhabitiveness. | 6. Combativeness. |
| 7. Secretiveness. | 8. Acquisitiveness. |

9. Constructiveness.

II. SENTIMENTS.

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|------------------------|----------------------|
| 10. Cautiousness. | 11. Approbativeness. |
| 12. Self-Esteem. | 13. Benevolence. |
| 14. Reverence. | 15. Firmness. |
| 16. Conscientiousness. | 17. Hope. |
| 18. Marvelousness. | 19. Ideality. |
| 20. Mirthfulness. | 21. Imitation. |

INTELLECTUAL FACULTIES.

I. PERCEPTIVE.

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|--------------------|---------------------------|
| 22. Individuality. | 23. Configuration. |
| 24. Size. | 25. Weight or Resistance. |
| 26. Coloring. | 27. Locality. |
| 28. Order. | 29. Calculation. |
| 30. Eventuality. | 31. Time. |
| 32. Tune. | 33. Language. |

II. REFLECTIVE.

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|-----------------|----------------|
| 34. Comparison. | 35. Causality. |
|-----------------|----------------|

In this classification Dr. Spurzheim has disregarded some of the most important phenomenal aspects of the mind, constructing a theory from his own peculiar point of view according to his mental organization ; and, although his theory conforms to Phrenology, abstractly considered, it does not embrace all the facts exhibited in the structure and activities of the mind and in the history of the mental life of mankind. A true classification must be based upon a consideration of the whole mental organization and all the phenomena of mental life. The history of religion must be considered, as well as the course of Intellectual development ; and the Spiritual Faculties must be examined, not alone by the Intellect, which can only observe their structural order and their phenomenal aspect, but also by the inward consciousness of the Spiritual Faculties themselves, by which alone their true relations can be subjectively known.

But Dr. Spurzheim did not properly recognize the new birth, which the religion of Christ Jesus has shown to be of more importance, even, in the development of man, than the natural birth. Hence he was led to form and explain a classification of the faculties by an Intellectual process ; a classification which rested upon and expressed his philosophic idea of their nature and action, instead of corresponding truly to the actual grouping under which they exist, and which has been pointed out in a previous paragraph. He was in some measure compelled by his own consciousness, to recognize and assent to the spiritual laws to which man is subject, and to conform his statements to the natural laws of morality. But his classification and nomenclature fail to present adequately the great and fundamental doctrine of the subordination of the faculties of man to the spiritual influence of the Divine mind, operating upon and through the faculties of the Spiritual group. This defect in his view necessarily threw the whole subject into the abyss of polemic discussion ; for his philosophy violated the consciousness of men, who, not being able to discern the defect, and correct it, could not receive the view presented by him as a correct statement of the facts of our organization.

It is of the utmost importance to the success of all educational processes, that we have, at the outset a correct nomenclature ; and accurate name for each faculty. This, in the present stage of our knowledge of the mind, is a task of too much importance and difficulty to be treated in a series of brief letters like these. I am obliged to leave this task to others, accepting and using for the present, the names suggested by Drs. Gall and Spurzheim, for the faculties of the Animal and Intellectual groups ; arranging them, however, under a proper and definite classification. My care and attention have more especially been drawn to the faculties of the Spiritual group, and to the necessity of framing a more expressive and accurate nomenclature for them, than has heretofore been in use among Phrenologists. It has seemed to me to be especially necessary, before I could begin to make clear the errors of Phrenologists, in the description they have attempted to give of the grouping of the faculties, that I should give a nomenclature of the Spiritual Faculties expressive of some truths of their nature and existence which Phrenologists have not understood. Instead of perceiving the fact that the faculties exist in three groups, which groups are independent each of the other, just as the senses are independent, though their operations coalesce with each other, they have treated them by Intellectual discrimination merely ; and thus have been misled, by a mere objective philosophy, to follow an arrangement of classes which, though as far as it goes it is substantial, is yet artificial. If Dr. Spurzheim had lived long enough to carry out his anatomical investigations by pathological proof, and had rightly regarded the history of man in his civilized and christianized state, he would have been forced to modify his classification by recognizing the Spiritual Faculties (which he termed blind), as being the proper ones to lead and direct. Instead of dealing with the abstract and artistic relations merely, it is necessary to review the history of mankind ; and to adopt a proper classification to present the phenomenal life of the Spiritual nature, in accordance with that history. It will be acknowledged by all, that history shows that the Spiritual Faculties have had the supreme control. The influence of religious opinions and feelings has been permanent ; all else has been variable and fleeting. Yet this fact has never been sufficiently recognized by those who have treated of mental science. Therefore it is of the utmost importance that we individualize this group of faculties, and locate each of them accurately, and that we correctly understand their relations to one another, and to each of the other groups, the Intellectual and Animal, and apply to them a nomenclature which expresses these facts. I have therefore resorted to the Holy Bible, as the sole guide by which the true nomenclature of the Spiritual group and its order is made manifest.

These are sufficient reasons for assuming a nomenclature, such as is marked upon the bust; which is framed especially as a Scriptural and Christian nomenclature adapted to express the order and nature of the Spiritual Faculties.

It is to the systems propounded by Drs. Gall and Spurzheim, that we are indebted for the foundation of Phrenology, the one presenting the significance of any peculiar prominence in the general conformation of the brain, and the other defining and delineating in detail the special organs. In these letters I have endeavored briefly to delineate the grouping of the faculties, and the independent yet associated action of the groups, recognizing, too, the influence of the Holy Spirit through the Spiritual group, and also to show how the brain, as an organ, depends for its quality, and to some extent for its activity, upon the constituent elements of the three vital functions, by which respectively it receives more warmth, more plasticity or ductility, or more support from substantial vegetative life, by which it is sustained. The reader who is familiar with the points controverted between Gall and Spurzheim will see how far those differences are solved by the view presented in my classification.

Those who commence to observe men phrenologically, should first look at man as a whole, and notice the general form of the body, to see how the four temperaments exist in their general quantitative relations to each other. This practical instruction after a certain number of observations are made, will enable the observer to see readily, in a given person, which functions of the system predominate, in respect to quantity and structural order, and what the relative influence of the brain, stomach, lungs, and liver, is in the organization; and thus to understand the anatomical and physiological conditions to which the mental action is subordinated. Each of these functions, it should be remembered, is associated with an auxiliary apparatus, constituting a complete system, which requires to be independently considered. Each of the four leading organs, the brain, stomach, lungs, and liver, may work either harmoniously or inharmoniously with the associated organs with which it is thus connected. And to receive the highest development of human character, and to attain the end for which man was created, it is needful that each organ should be in just proportion in size and activity to the others. The brain should be properly related to the organs of the senses, of sight, smell, taste, hearing, and touch; the lungs should have the glottis, chest, and other parts of the respiratory apparatus with which they are associated, sufficiently developed, and structurally fitted to inhale the atmosphere necessary for the performance of their functions; the ganglions should be in the right proportion, in size, to the stomach, and properly expressed in form, giving symmetry to the whole ganglionic structure of the body; and the liver—which has chiefly a chemical function, and is active in furnishing a supply of life-giving liquids to the whole system, though it has also a characteristic organic force which the observer must not overlook—with its associated ducts, by which it performs its office of physiologic elimination, must be in due proportion to the other functions. It is to be remembered however, that observation alone does not determine the quantitative action of an organ, but both size and activity must be taken into view, not only with the liver, but with all the other functions.

The faculties composing the Spiritual group occupy the top of the head, and their place is designated on the bust by the words, "*Region of the Spiritual Faculties, Meditative and Intuitive.*" The Meditative Faculties, are Steadfastness and Righteousness, and are those which ponder upon facts and truths already received into the Spiritual consciousness. They have a restraining influence and character in the Spiritual group. If they predominate in this group, judgments will be given under restraint. If Godliness precedes their action, their influence will be preventive. The Intuitive Faculties are Brotherly-Kindness, Aptitude, Spiritual Insight, and Hope. These are the faculties which receive truths through inspiration, by mediate transmission from outward objects and phenomenal aspects manifesting themselves to the subject. When influenced and directed by predominance in Godliness over the Meditative Faculties, Steadfastness and Righteousness, they give the capacity for invention, sculpture, painting, oratory, and music, all the poetic and literary gifts and graces which pervade civilization; in a word the mental form of genius.

DEPARTMENT OF PUBLIC INSTRUCTION,
SUPERINTENDENT'S OFFICE, 146 GRAND ST., }
New York, *Sept.* 26, 1866. }

JOHN HECKER, Esq. }
INSPECTOR, 2ND DISTRICT. }

DEAR SIR :—

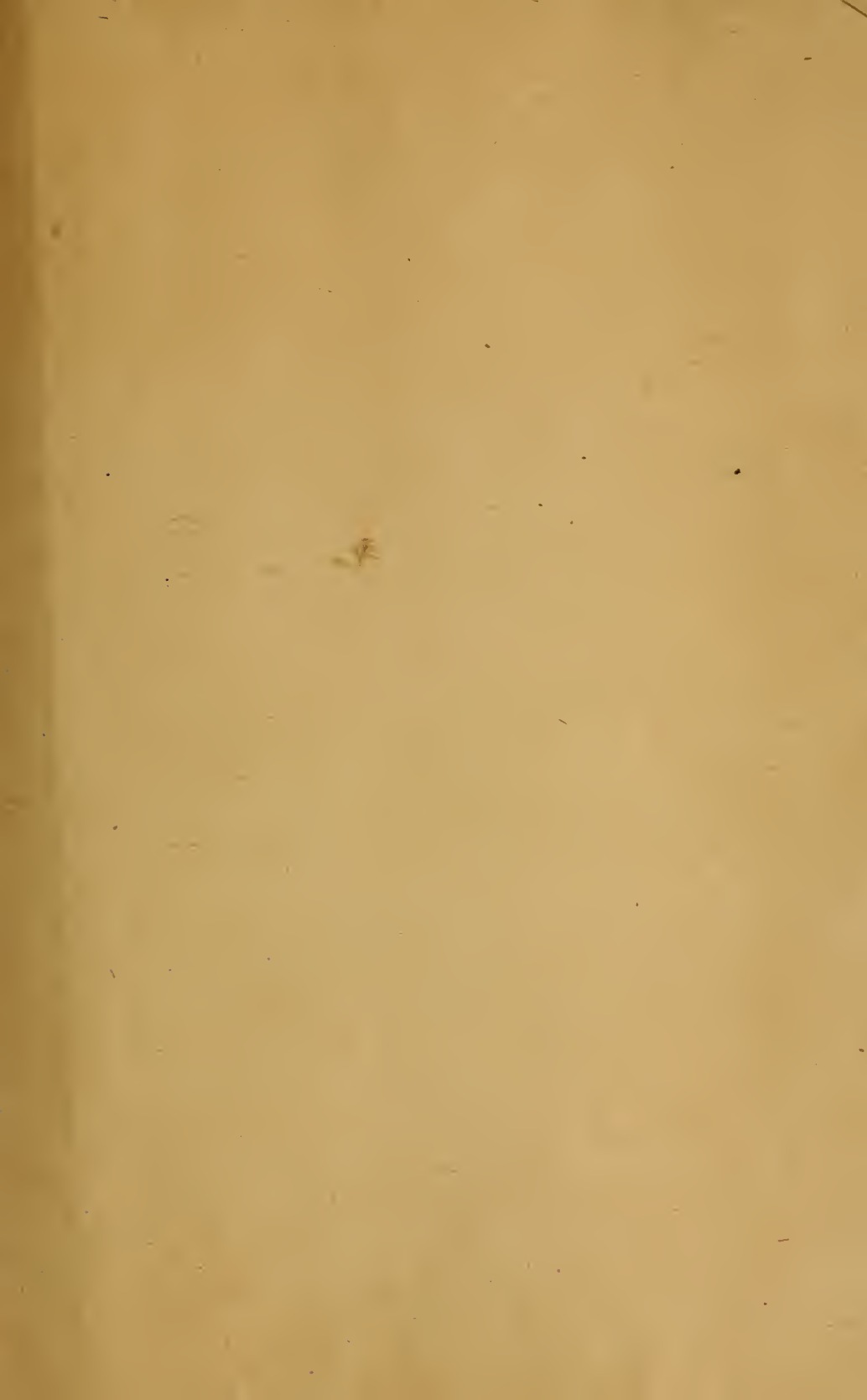
In accordance with your request, I have carefully perused the full exposition of your views on the subject of classification of the pupils of our Public Schools with reference to the respective temperaments as contained in your answers to the inquiries propounded by Assistant Superintendent Kiddle. Those views are in my judgment of the highest practical importance as well to teachers as pupils—based upon the soundest principles of physical, mental and moral science, and admitting of practical application by every teacher who will take the pains of acquainting himself or herself with the principles upon which they are founded and from whence they are legitimately and clearly deduced. I should be glad to see them placed in the hands of all our teachers, in the assured conviction that their general adoption would essentially advance the best interests of education; while at the same time the full and minute analysis given by you of the philosophy and science of instruction, of the grounds upon which it rests, the responsibilities it involves, the duties it demands, and the constant reference to the immortal nature of the beings upon which it acts cannot fail of commending itself to the profoundest attention and regard of every faithful and conscientious teacher.

Very respectfully and truly,

Your friend,

S. S. RANDALL,

CITY SUPERINTENDENT.



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